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JEWISH CHARITIES

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The Indianapolis Conference

Proceedings of the Ninth Biennial Meeting

The Big Sisters

Marion L. Cohen-Polak

Bulletin of National Conference of Jewish Charities.

ADDRESS ALL COMMUNICATIONS TO 411 W. FAYETTE ST., BALTIMORE, MD.

ROUND-TABLE DISCUSSIONS

On the whole, the Committee on Round-Table Discussions found itself face to face with a number of problems, one of which was *not* that of subjects for discussion. These, from the time of the opening session, were presented freely and in such variety as to indicate most clearly the need which was felt by many of the delegates of an opportunity for interchange of thought on matters perplexing in one locality and well worked out in another. The committee's greatest problem was that of time. With two full sessions for each of the three days, and with an automobile ride and a dinner-dance arranged for the two periods of leisure (?), it remained only to use the hour preceding the opening at 10.30 o'clock of the Conference's regular morning session and the night period between the end of the evening session and the beginning of that mysterious special session beginning after midnight and ending—who knows?

The committee had been instructed to make no arrangements until Indianapolis was reached. However, the Program Committee, from whom these instructions had come, had literally reckoned without its hosts, the good people of Indianapolis. The competent and energetic Committee on Hospitality outdid itself in a determined effort to see that no time was left hanging on the hands of any delegates. In spite of the fullness of the regular Conference program and the activity of this committee, a number of splendid informal discussions were arranged for and held under the leadership of the persons whose special experience made their message of special importance to the rank and file of the workers. The following were the subjects discussed and the names of some of those who participated in the discussions:

"The Jewish Congress"—I. Irving Lipsitch.

"Loan Associations"—Mr. Waldman and Miss Jennie Norden.

"Settlements"—Miss Julia Schonfeld, Dr. Bogen, Dr. Bernheimer and others.

"Health Insurance"—Dr. I. M. Rubinow.

"Juvenile Courts" and "Boys' Courts"—Judge H. M. Fisher, Dr. Bogen and Monroe Goldstein.

"Problems of Small Communities With Special Reference to Shelter Houses"—Miss J. Felsenthal and Mr. Charles Strull.

"Standardization of Case Records and Statistics in Relief Societies"—Dr. Bogen and Chester Teller.

"Congregate Institutions for Children—After-Care Vs. Follow-Up Systems"—Leon Volmer, Dr. Ludwig Bernstein, Dr. S. Wolfenstein, Dr. S. Lowenstein and others.

"Problems of Child Care"—M. Reizenstein and Mr. Faber.

Other subjects suggested, for which no time could be found, were the following:

"Registration Bureaus."

"Pacific Coast Problems."

"Educational Institutions in the Jewish Community."

"Is There a Need of Special Jewish Institutions for the Mentally Defective?"

"Volunteer Service."

"Co-Operation of the Orthodox and Reform Elements in a Community."

"Relations of Jewish to Public Organizations in the Same Field."

"The Jewish Housing Problem."

"Social Centers."

"The Effect of the Collections for War Relief on Local Charities."

"Unmarried Mothers."

The committee most respectfully refers this large and interesting collection of problems to the Program Committee for the next Conference. So much interest was shown in the opportunities given this year for informal interchange of ideas that the committee feels strongly that definite times should be set aside for round-table discussions at future Conferences and that opportunities should be given before the time of the Conference for selection of subjects and speakers in order that the limited time may be most economically used. If, as has been suggested, Conference programs are arranged according to the section plan, important general meetings could be followed immediately while interest is still warm by small informal discussions of more definite phases of large problems. Important questions could then be brought into a much closer relation to the work of the various communities as, for instance, was the great question of Health Insurance through Dr. Rubinow's most stimulating informal talk.

FRANCES TAUSSIG, *Chairman*,
LEON VOLMER,
CHARLES STRULL.

JEWISH CHARITIES

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

The Ninth Biennial Meeting of the National Conference of Jewish Charities was, in point of attendance and in enthusiasm at meetings, probably the most successful Conference ever held by that organization. Nearly 275 delegates registered. They came from a surprisingly large number of cities and towns; there were more delegates from directorates and there was more general discussion than was the case at previous biennial gatherings. Besides the interesting papers read and the numerous and well-attended "round-table" meetings, the Conference did two important and concrete pieces of work—it established a Field Bureau and appointed a committee to organize it and it adopted a new set of Transportation Rules governing the transient problems between cities of the Conference.

The formal opening session was preceded by a meeting of the Executive Committee, Sunday afternoon, May 7th, at 3.30 o'clock, at which President Low presided. There were also present Messrs. Aaron Cohen, Fred N. Butzel, Bernard Greensfelder, Jules K. Hexter, Max Herzberg, Leon Sternberger, David M. Bressler, Max Senior and Boris D. Bogen. The main question discussed was the appointment of a field secretary and the opinion was unanimous that the time had come when the Conference must take this step forward.

The formal session began in the evening at the Temple of the Indianapolis Hebrew Congregation. Mr. Joseph Wineman, president of the Jewish Federation of Indianapolis, called the meeting to order, and after the Organ Voluntary, he said:

MR. WINEMAN: In opening the session of the National Conference of Jewish Charities, we expect to discuss matters in our deliberations for the benefit of all mankind, and I want to say a few words in connection with a thought that has come into my mind during the past few weeks regarding the oppression and persecution of our people in Russia by the authorities in power there, that caused so much suffering, and in their affliction, we, too, are afflicted. This has caused us to raise vast sums of money for relief, but we all know how short that relief is and how inadequate it is to reach the needs of all those suffering.

Now, it seems to me that there should be some power on this earth by which we can reach the hearts of the oppressors to make their eyes see how repulsive it is to the people of the world that there should be such suffering and destitution caused by reason of oppression.

We are not a people revengeful; we don't want revenge; we have really no thought of getting back at the monarchs for their oppression; we don't want to appeal to the sword, for we are a peaceful people. We want to appeal to public opinion, to humanity, to the people of the United States and foreign countries. I believe it is possible to reach them by instituting a campaign of prudence and by proper appeal to show them how repulsive it is to humanity that such persecution should exist. My idea would be that we have the President of the United States, the chambers of commerce, stock exchanges, boards of trade, merchants' associations, churches, Odd Fellows, art societies, societies of men and women, I would even go down to the Boy Scouts and the Camp Fire Girls, in one mighty call for justice and the right of people to worship their God as they saw fit, an appeal that would be irresistible. It would be possible, I believe, to enlist in this appeal the people of England, the people of Germany, France, Italy, Austria, Norway, Sweden, in fact every civilized nation of the earth. Yes, I would even ask the people of Russia to make an appeal. I would launch a world-wide call for justice, for it is only justice that we want. We

do not want special favors; we don't want any privileges that are not granted to every citizen. We know that in some countries we are not even granted the privileges that they grant their criminals. The world certainly knows that this is a vile, a wrong thing that calls to the heavens for a cure. We must eradicate the cause; I don't think there is any possible relief. Our money relieves distress and hunger for a day or two, but the mother and her children, as they walk out in the open without home, without food and raiment, cannot be relieved. We may relieve the hunger for a time, but we have not relieved the persecution, the insults unnumbered. There is only one remedy in the world for that: I would name a day for a universal appeal. I would name for such a day the 25th of December, the day that is recognized all over the world as a day of the kindliest feeling, "Good will on earth, peace to men."

I have no doubt but, if properly promoted, such an appeal would have results. I would have such an appeal to be in book form, printed. I would have it reach all countries where oppression and persecution exists and where free religious worship is denied. In conclusion, I would pray as our forefathers have prayed in antiquity: "O, Lord, may the day not be distant when all men created in Thine image shall recognize that they are brothers."

I am now honored by presenting to you one of our fellow-citizens who has been granted the highest gift of the people of Indiana, the highest gift in their power, the Honorable Governor, Samuel M. Ralston.

GOVERNOR RALSTON: This is a very unusual audience for me to address, but I am glad that I have the opportunity of speaking a word to you. You are here to participate in a great event—the annual meeting of the National Conference of Charities and Correction. And back of that Conference comes first a most marvelous history—a history that shows in a marked degree your fine equipment for participation in such an event.

I will be pardoned, I know, for suggesting that in appearing before you tonight I am not indifferent to the very exceptional history of your people or race—a history of many centuries filled with matchless achievements and disfigured by countless persecutions, many of them unsurpassed in their severity in all the experiences of mankind. Comparisons are odious, and yet it is very essential to make them at times, in order that we may get the right perspective of man's relation to man. If you do not take a very keen interest in the history of your race you are lacking in the appreciation I think you have. The indebtedness of the world to the Hebrew for the ideals that now dominate the world are beyond comprehension. To this race more than to any other influence is due our conception of God. When men are groping in their effort to figure out their relation to an over-ruling power it was the Jew who maintained there is but one God and that to Him there should be reared but one throne; and because of this conception the other thrones of the world have either crumbled and disappeared forever or they are tottering upon an unstable foundation. It was the Jew who declared:

"The Heavens declare the Glory of God.
The firmament showeth His handiwork;
Day unto day uttereth speech, and
Night unto night showeth knowledge."

This was his way of expressing the thought abiding within his mind and heart, that there is but one all-wise and eternal Ruler, and to this view the civilized world now subscribes.

Originally, the Jew was greatly in love with Mother Earth. He was a shepherd of the hills. He was a tiller of the soil in the valleys. He believed in the pursuit of agriculture and doubtless he would ultimately have displayed great ability in that profession had he not been driven therefrom by the horrible cruelties set in action against him. He was driven from country to country, from pillar to post; but when he was driven, as the lawyer would say, to the last ditch and his back was to the wall, his higher talents were forced to the front. He tossed to the wind the shepherd's crook and the rude implements with which he had been familiar in cultivating the soil and substituted in lieu thereof the pen and the talent with which he could figure and write. Instead of the simple life, he substituted commerce and the bill of exchange and ultimately became the banker of the world. In figures he is an expert and the world has come to recognize him as the chief ac-

countant of civilization. Efficiency is his normal condition.

The Jew by nature and tradition is most admirably fitted for social work. This sort of work cannot be carried forward successfully without a keen appreciation of the philosophy of life and a close adherence to the true functions of social service. His rectitude must be as unquestioned as the standard for passing judgment thereon, which was given to the world by the Jew, "Thou shalt not steal," "Thou shalt not bear false witness" and "Thou shalt love thy neighbor as thyself" must ever be uppermost in the mind of the social worker, and these great fundamental principles by which everyone must square his life were first heralded in the homes and the market places of the world by the Jew.

Your people are notable for the fact that they take care of their own people. Personally, I have never known a Jew to be a tramp or an inmate of a public almshouse. The men are thrifty and the women virtuous. There are poor Jews, of course—poverty stricken and distressed, but their race sees to it that they are cared for by their own nationality and not at the expense of some other nationality or that of the public. Their own race remembers the command that has come thundering down the ages:

"Thou shalt open thine hand wide unto thine brethren and shalt surely lend sufficient for his need in that which he wanteth." There is a fine bit of philosophy in this command. It not only impresses the importance of generosity by those who have the ability to give but it invokes the spirit of generosity in all men. This is a fine social idea; and, then, it suggests that in manifesting a generous disposition in cases where assistance is actually needed, it should not be done under circumstances that will encourage thriftlessness or indifference on the part of the dependent one, but as an encouragement to an endeavor to stand alone, unassisted by friends. It should meet his need only. Then it suggests that the giver should "lend" sufficient to the one in need of help. You know when we lend assistance we expect in some way to have what we have loaned either returned or made good to us, and I think this is a fine idea, for it begs self-respect.

Unless persons who are helped out of a spirit of charity are impressed with the thought that they must in some way make good, if not directly to the helper, then to some one else or to society, the assistance rendered them is likely to increase rather than to reduce pauperism.

There is another characteristic possessed by your people that ought not to be overlooked on an occasion like this. You have always been distinguished for your love for the home and your devotion to the family life. No people has a record that excels yours in this respect. The wife is indeed the empress of her husband's heart, and the children are as the apple of his eye. The watchful care constantly put forth to shield and protect the family is never counted as sacrifice but as a natural token of love and devotion.

I, therefore, thought that it would be of interest to you to know something of the work of the Board of State Charities of Indiana as it relates to dependent children. This agency was established in 1897 and it is its duty to secure homes for this class of children. I think you will agree with me that it makes no difference how efficient and how ideal a public institution maintained for children may be, it does not secure for them the advantages of a home. Home is the vital unit of civilization and the child is an object of pity that does not have its advantages. For this reason the Board of State Charities of this State has been most vigilant in manifesting a watchful care over the unfortunate and dependent children of our commonwealth.

The agents of this Board have placed 3434 children in homes since 1897. These unfortunates were not provided with homes in an indifferent manner. Great care and vigilance has always been manifested by the agency before a child is allowed to take its place in a home. Every child is visited at least once a year, sometimes oftener, and of this large number that have been placed in homes 96 per cent are doing well. Of the 3434 children placed in homes 2609 or 76 per cent have remained off public support.

Mr. Butler, secretary of the Board of State Charities, tells me that the average number of children in family homes on September 30th for ten years has been 3093

and he added that if this number had to be properly cared for at public institutions it would have cost the State annually $451,578. This is a work that is being done by one branch of social service in Indiana that is of immeasurable value to the public welfare.

In conclusion, ladies and gentlemen, permit me to express the hope that you may have an opportunity to become somewhat familiar with the work Indiana is doing for her dependent classes, and to assure you that your coming among us will contribute very materially to the success of the National Conference you are here to attend. For the people of Indiana, I bid you a cordial welcome.

FATHER FRANCIS H. GAVISK, President of the National Conference Charities and Correction: I come here as the representative of the National Conference of Charities and Correction to extend to you the greetings of that body. In some sense it is quite unnecessary, because what would the National Conference be without that most important body and most important element of its constituents, our Jewish social workers.

At the very first National Conference that I attended some years ago I found myself in a group of Jewish charity workers from New York City. I don't know all of them, but I do remember Mr. Lee K. Frankel. I certainly hope he is here tonight. I should like to renew my acquaintance with many in the National Conference, that, my dear friends, is a common meeting ground for all classes of people. In doing charity work we forget the other differences that divide us.

When I get up in my pulpit I hammer the life out of you people and I suppose that Dr. Feuerlicht does the same thing for us, and as for our Protestant brethren, why, of course, we fight them like everything, but when it comes to the matter of charity it is quite another thing. There is one thing that can get us all together, Catholic, Jew, Protestant, and that is, Charity.

In the National Conference of Charities I see that we have distinguished people all about us, but I want to say the National Conference could not get along without the Jewish element. I am going to be very free to confess that the Jews are the only people that give adequate relief. The rest of us make a stagger at it; we give what we can collect, but right here in Indianapolis, as I remarked, the Jews are the only people that are working in a way to give absolutely adequate relief.

At the last National Conference there was quite a discussion as to whether it was worth while to have private charities. You know the National Conference is a forum, and any crank that has anything to say can come out and air his views. Sometimes he will come out in the newspaper, the single taxer, and show us how to discuss the problem and advocating that all private charities be done away with and all the work be done by taxation.

After all, charity work is done by very few. I think that the organized charity in Indianapolis has only about 800 contributors in all, in a population of 250,000 (I believe that is about the correct population); out of 250,000 people in Indianapolis, the number of charity-giving people is limited to the small number of 800 or 900. Why should this burden be put upon the few?

Then, again, it was remarked that the private charity did not give adequate charity, and it is true. I am sorry that it is true of the Church to which I am attached, the Roman Catholic Church; therefore, what is my wonder and my surprise to learn of the work of the Jews. They don't give a mere pittance when a family is in distress; they help them, they give an adequate relief; and, what is more, you don't ask anybody to help you do it. The Jews have made a study of sociology. The best books on this subject were written by the Jewish people.

I know something about Jewish charities in Indianapolis. You know in my part of the city they have grown to such an extent that they are taking away my parish from me. You may know that at one time in St. John's Parish the people were largely Catholic, but the Jewish people have come in and moved them out, so that in some of the streets I have not a single family left.

In my thirty years of life in Indianapolis I have seen the South Side grow. I tell my people about the wonderful business sagacity of your people. I tell them there is much to be learned from our Jewish friends in many respects. In reference to your

religion, there are many holy days which you observe; they don't. We have only six, two of them are national holidays, one always comes on Saturday, so that we have only three left. I tell my people they ought to emulate the Jewish people. My people should observe these holy days by closing up business, if they have any business to close. Then again, about the business sagacity; I have told this to my people. In two or three instances, just on a certain street, I have known two or three of my people who have started up a little dry goods store or a little grocery store and have failed, but in the very same place where other people have failed I find my Jewish friends have not only gotten along but they own the whole place now.

But it is particularly on what we know in reference to the charity work that I am glad to welcome this Conference to the city as a sort of curtain raiser to the great show of the National Conference. Therefore, I am very glad indeed to welcome the Jewish Conference. When I heard that the Jewish Conference would meet, I was very much delighted indeed, for then I knew that the National Conference would be a great success. I hope to see you remain over after your own meeting and aid by your gracious presence in the sessions of the National Conference.

Song—Miss Julia Weinshank; Mrs. Simon L. Kiser, accompanist.

CHAIRMAN: You have heard from Governor Ralston what fine commercial degrees we have; you have heard from Father Gavisk how beautifully we observe our religious holidays; I want to tell you why we are such good people. It is because we have as a teacher among us one whom I will introduce as our next speaker, Rabbi Morris M. Feuerlicht.

RABBI MORRIS M. FEUERLICHT, Address of Welcome for the Community: I take my cue from the Chairman. You have heard, in fine and dignified and telling words, greetings from the distinguished Governor of our State and the distinguished President of the National Conference of Charities welcoming you here to this community and this State. To me has been entrusted what is almost stereotyped to say is a very pleasing and gratifying privilege in giving you a word of communal welcome. I am to add by word of mouth what you may be sure is in the heart of each one of us to do to each one of you with a warm and friendly clasp of the hand and to do that adequately is absolutely impossible not only by reason of the inadequacy of human speech but still more so because of the imperfection and limitation of any human speech, and yet my friends we are impelled to speak a word of welcome to you, feeble and halting as we know it to be, yet we also know that coming as it does, from the heart, it will not go wide of its goal in reaching the mark.

You have come to a State which is overflowing with milk and honey not only in a materialistic sense but, as you have heard, in a spiritual as well. You have come to a State which has given to the National Conference of Charities men of fine, big heart, as my friend and colleague, Father Gavisk; and under the ex-officio leadership, if you will, of men like our distinguished Governor, and in its twenty-six years as well under the active leadership and active spirit of Amos Butler has not only passed wise legislation in a social service way but has disposed of the system of bi-partisan board management of its charities.

You have come to a city which we like to remind ourselves is the center of the United States. We pride ourselves on being the literary hub of the United States, a right that once pertained to Boston, but now centers here in Indianapolis. We have more than one author and a poet or two that call this home, and if in winding your way among the intricate streets and byways you should chance to ask your way, you may find yourself guided by rhyme as well as by reason.

But better than all, my friends, you have come to a city and State which is neither pro-Ally or pro-German. It is not even pro-American; without hyphen, without distinguishing marks of any kind, but unobtrusively, but unreservedly and always American. And as the community, or, as the whole is, so of course are all its component parts.

This is a community that believes itself to have been the first among all the cities of

its class and size in this country to have federated its charities.

This is the one hundredth anniversary of the admission of the State of Indiana into the Union, and it happened to be the sixtieth anniversary of the organization of this, my congregation, and of the beginning of our organized communal life. I know that I speak the sentiment of every one of us, men, women and children, in welcoming you to the community, and what little hospitality we can only pretend to provide, we do provide, and let me assure you that we do this not in the spirit of "Sheli sheli sheloch sheli" ("What is ours is yours; what is yours is also ours"); nor in the spirit of "Sheli sheli sheloch sheloch" ("What is ours is ours; what is yours is yours"); nor in the spirit of "Sheli sheloch sheloch sheli" ("What is ours is yours on condition that what is yours is ours"), but rather in the whole-hearted, enthusiastic, cordial spirit of "Sheli sheloch sheloch sheloch"—"What is yours is yours and what is ours is also yours," yours to have not only for the brief period you are with us but to hold, we hope, as a happy memory long after you have left us.

Violin Solo—Mr. Harold Jaffe; Mrs. Simon L. Kiser, accompanist.

CHAIRMAN: I want to say that the next speaker has arisen to high honor not only by the devotion of her life to the relief and helping of the unfortunate people but by scientific demonstration in her work of the great influence she has for good with the persons who are interested in charities. I have the pleasure of introducing Miss Minnie F. Low, of Chicago, president of the National Conference of Jewish Charities.

PRESIDENTIAL ADDRESS

MINNIE F. LOW

We are celebrating this evening the "Sweet Sixteen" period of our life together as a National Conference of Jewish Charities. Those who participated in the first notable gathering in Chicago in May, 1900, the thinkers and the workers in Jewish philanthropy, look back with tender recollections and feel again the stirring emotions, the inspiration and the joy of those pioneer days when the Conference in its extreme infancy sounded in tones reverential a deeper and a holier note in national Jewish fellowship.

The days that have slipped silently into eternity, as we have met and disbanded on eight occasions, have witnessed some of the growth which time naturally ordains, and yet our "infant" has not been as vigorous, active or courageous as it might have been had we given more time, thought and devotion to its mature and logical growth.

The National Conference of Jewish Charities, building for posterity on a foundation indestructibly secure, still standing at the threshold of its life, still radiant with hope and with future ambitions to fulfill, sees in the distance a vision of growth, expansion and accomplishment, with the finger of progress in things humanitarian pointing high towards the heavens. In the background there may be some of youth and bouyancy left behind, but in the distant outlook, sombre maturity entering in, brings with it dignity of reflection and a challenge to duty.

It is true the National Conference was organized for academic purposes—as a forum for the interchange of ideas and ideals in Jewish philanthropy. It is true the Conference was designed to act as a stimulating and regulating force to bring about greater national cohesion. Nevertheless, this great body, organized in 1900, is still in many respects living in a formative period—a period of comparative passivity not in accord with the phenomenal growth and evolutionary processes manifest in every other conceivable angle of life. Each year naturally brings its demands and its changes. The thoughts of this year are archaic the next year, for, with astounding rapidity and practically unchecked velocity, the panorama of our quick and passing life goes on in its mighty flight.

This report will not concern itself with any particular phase of charity nor the complex underlying causes. The able speakers on our program and those participating in the round-table discussions will, as in the past, enlighten us on matters of immediate interest in dealing with problems directly affecting the welfare of the human family. Practically the sole and only theme upon which this report will place emphasis as regards both national and local char-

ity is one near to the heart of every progressive social worker; in fact, it is the voice of the worker speaking, yea, pleading with you, the good men and women charged with the responsibility of launching and maintaining our philanthropies, in the hope that you will respond and help us put into effect social programs in which effective planning and efficiency will play a vital part.

A restive spirit, locally and nationally, is sounding a timely warning. That the social worker in this country has become more or less restless under the restrictive yoke and inertia of the National Conference was first evidenced in the creation of the National Association of Jewish Social Workers in 1906. That this same restlessness manifested itself once more at the Conference at Baltimore in 1915 was substantially evidenced in the adoption of the following resolution:

"Resolved, That the National Association of Jewish Social Workers places itself on record as favoring the engagement of a paid field secretary, who is to work under the auspices of the National Conference of Jewish Charities in co-operation with the National Association of Jewish Social Workers through a committee consisting of three members of each organization appointed by and including the president of each organization and

"That the National Association of Jewish Social Workers pledges itself to raise from its members the sum of $500 annually for a period of three years and

"That the committee be granted power to raise such further amounts as are necessary in such manner as it may see fit."

This resolution speaks for itself. To further its intent and purposes a letter was sent in November, 1915, by the Executive Committee of the parent body to all our constituent organizations setting forth the facts and requirements in substantiation of the statements made heretofore—that the stability and growth of the Conference could not be maintained without the services of an expert, devoting all his time and attention to Conference affairs. Shortly after the appeals to constituent bodies had been made, some of the leading lights of the East conceived definite ideas regarding a National Field Bureau or Staff on a comprehensive scale, suggesting that the National Conference of Jewish Charities join with other organizations in establishing such a bureau. This plan was presented to the Executive Committee on the evening of January 8th of this year in the City of New York. It was there considered advisable to bring its ideas before the American Jewish Committee and to invite that Committee to join the National Conference in securing the desired end.

The ultimate crystallization of a co-ordinated plan in the interest of concerted action was favorably received. At the opportune moment there is little doubt but that a National Bureau which will be a clearing medium and field center for existing national activities and those springing up from time to time will be a fact. The efficacy of this is apparent. The dynamic power of concerted action is universally conceded and the salutary results of co-ordination and standardization are too evident to require elaborate substantiation. Unless we bethink ourselves and do national planning we shall be confronted, as we are being confronted today, with the very questions of waste, duplication, over-lapping, chaos and confusion that stare us in the face in our local charities, even in some of the cities boasting of comparative consistency and expert planning in the general scheme of their social welfare structure.

The matter of a field bureau, therefore, cannot be too strongly urged. It is imperative that we get our "national house" in order. We have had years of indifference and delay—years of watchful waiting. Unless there is immediate action, irreparable confusion will confront us in our already disjointed, disunited and unco-ordinated national program.

In Cleveland in 1912 President Lee K. Frankel, in comparing the duties of the National Conference of Charities and Correction and the National Conference of Jewish Charities, said:

"The National Conference of Charities and Correction holds that the Conference may not formulate platforms and that its essential purpose is merely to discuss the problems of charities and corrections which may from time to time arise. On the other hand, the National Conference of Jewish Charities provides specifically that the purpose of the Conference is to provide uni-

formity of action and co-operation. In order to accomplish this the Conference must be more than a purely deliberative body."

A pointed question which we may very advisedly ask ourselves, is: "Have we lived up to the intent and purposes of the Conference, as indicated in the objects?" In the opinion of your chairman, we have fallen far short of accomplishing this. In the sixteen years of our growth we have standardized in but a single direction—transportation rules have become uniform, that is, so far as our constituent bodies are concerned. In the many other directions in which uniformity, standardization and national co-ordination might have resulted in equal elimination of growing disorder and chaos the Conference has remained passive. A strong yet silent body, witnessing the crystallizing of increasing complexities without raising its voice, becomes a party to such growing disorders, and, to say the least, is guilty of contributory negligence.

Dr. Frankel's sentiments were but the forerunners of what is bound, in the course of a very consistent evolution, to be incorporated in our future life. A call to action, to national planning and to national standardization is impending.

The Conference faces more or less of a crisis in its career, and owing to the exigencies of the situation the question which it must decide before adjournment is that of employing some one to do the work which comes in from day to day in the natural course of affairs, regardless of the larger and broader work of the contemplated Bureau. The burden can no longer be carried by one who is definitely occupied meeting the ever-growing, insistent demands of a local community. Where men of affairs, like our Secretary, Mr. Levin, work overtime and against time, the pressure of trying to do the work of the national organization must, of necessity, militate against peace, comfort and happiness, no matter how gracious the spirit. The National Conference of Jewish Charities owes Mr. Levin an unspeakable debt of gratitude. He has been the one compelling power, the one loyal friend, the supreme sacrifice. We have all worn the crown of glory while he has been the one and only burden-bearer. Let us dignify his efforts and our Conference with wider latitude in our national usefulness.

In reviewing the reports of the men in the chair between the year 1900 and 1914, inclusive, it is quite evident that one or two ideas were very close to the hearts of each. A tone of dissatisfaction because of things that were not and a distinct note of warning because of dangers ahead were sounded in each and every report.

In 1902, in Detroit, President Senior said on the subject of transportation:

"The rules regarding transportation, adopted at the Conference in 1900, while representing the utmost extent of the administrative capacity of this organization, had no binding force except that based on the voluntary good faith of our constituents. Yet so conscientiously have these rules been observed and so effective have they proved to be that, practically speaking, transportation is a dead issue."

Despite these hopeful sentiments, there are still occasional differences of opinion on transportation matters. While the rules have doubtless accomplished on the whole everything with which Mr. Senior credits them as having accomplished in 1902, these rules are again to be discussed at this Conference, as they have been at previous Conferences, in the hope of effecting still greater harmony and better understanding in our inter-city relations.

Since it can be safely said, friends, that the subject uppermost in the mind of every public-spirited, loyal Jew is that of probable immigration after the war, it is not inopportune at this time to quote one or two sentiments expressed by President Max Herzberg in New York in 1904 and President Julian W. Mack in Philadelphia in 1906. President Herzberg laid particular emphasis on Removal when he said:

"If the result of this Conference shall prove an impetus to this work, if the delegates shall return home inspired with the desire to aid therein, to see that each of the corners of this country shall contribute its share, not in money but in earnest, well-directed efforts, to find homes and occupations for the greater number of those who will daily come to our shores, then, indeed, will this Conference have proved its right to existence and this week will be an epoch in the history of American Israel."

Judge Julian W. Mack also spoke most feelingly, as he always does, of the immigrant, his martyrdom and his rights. His emotions plainly disclosed the fear clutching at the heart of every lover of mankind when he referred to the possible restrictions of immigration, its dire consequences to our co-religionists and the oppressed of all nations. That we Jews feel for all peoples of the earth is graphically pictured in the following lines from the same report:

"I say immigration is not a Jewish problem, though we, as Jews, are vitally interested in it. We ask nothing for the victims of Russian brutality that we do not demand for the valiant opponents of Turkey's misrule; we seek no favors for the Jewish immigrant; we demand justice and equality, but we offer the old-time pledge that he shall not become a burden on the community."

These sentiments speak volumes. They are a sermon depicting the innermost feelings of the Jew, emphasizing the non-retrenchant, eternal truism that the Jew is his brother's keeper and that he knows no other law.

How soon the bodies affiliated with our Conference will be called upon to do double duty in the matter of removal and in intensified service, owing to an influx of strangers after the war, no man can foresee. Since it was considered by your Executive Committee assembled in New York that exhaustive reference to the subject of immigration would be more or less inadvisable at the present moment, for reasons which must be apparent to all, your President refrains from further comment on this all-absorbing topic. Nevertheless, the thoughts expressed by President Herzberg in 1904, President Mack in 1906 and President Sulzberger in his illuminating address in Memphis in 1914 are again in the ascendency and are recalled here, "lest we forget."

The remainder of this report will be devoted to the definite incontrovertible need of city-wide planning in our social programs. In this connection, before touching upon generalities, since the City of New York is seriously considering such planning through the proposed federation of charities, it may be interesting to note that President Bijur in 1908 at Richmond, and President Sulzberger in 1914 at Memphis, both referred to this subject. Judge Bijur regretted the fact that a movement having federation in view, started in the fall of 1906, was abandoned in the early part of 1907. Mr. Sulzberger in graphic words implied that federation is one of the direct avenues to harmonious service and homogeneous Jewish community life. He predicted that before the consummation of any plan for ultimate federation of the New York charities was effected searching preliminary inquiry would be faithfully pursued.

These sentiments, coupled with the expressions of practically all of the former men in the chair, show that while a diversity of topics were uppermost in their minds one persistently predominated, calculated to deplore the inefficiency of internal management and the insufficiency of external or community planning.

President Hollander, in his report in St. Louis in 1910, sounded the keynote basically responsible for the spirit of restlessness and doubt besetting social workers throughout the country when he emphasized in positive terms the need of greater efficiency in the administration of our charities. Mr. Hollander further evinced a keen appreciation of the inherent weaknesses of present-day methods when he said:

"No hard-headed man of affairs will for a moment contend that a charitable organization (hospital, orphan asylum or relief society) should not be officered by a personnel as efficient as the working force of his own counting-room or factory."

Since the one all-powerful hope of regulation is federation, permit me to say that the basic principles of federation are practically as old as life itself. That it was the design of the Maker of the universe that no man shall be sufficient unto himself was conclusively evidenced in the days primeval in the Garden of Eden, when the Lord in His wisdom created Eve as a helpmate to the first living being. That teamwork was fundamental from the very beginning of things cannot be safely disregarded from any angle in building for the growth and development of the human race. The further fact that two persons living in closest relationship were still not sufficient to the more comprehensive scheme of the

(Continued on page 188)

THE BIG SISTERS AND THEIR FIGHT AGAINST IMMORALITY

Marion L. Cohen-Polak
Philadelphia

For two years I had been working as a volunteer with the Personal Service Bureau of the Council of Jewish Women, handling 90 per cent of immoral girls or those that had been so and a scattering of those very close to the line. A very slight number we knew to be good, but just weak or foolish. During one month I made more than 200 visits to the homes of girls needing supervision and in my investigations I came to the conclusion that the whole problem was being handled from the wrong end. I could not see the use of working ten times as hard to try to cure an immoral girl when by the use of one-tenth of the effort required the girl could probably have been prevented from becoming immoral.

As an encouragement to anyone wishing to start the same proposition in another city, which I sincerely hope will be done, I wish to state that I received nothing but discouragement from social service workers and others interested in such problems.

We were told we needed large amounts of money; that we needed technically trained workers; that unpaid workers were never reliable; that we were overlapping work that "was going to be done," but we listened to no one. We had information that there was no organization in Philadelphia with either money enough to pay to have our plans carried out by paid workers or with volunteers enough to carry the plan through. We consulted with business men to get our plans down to a working business basis. We had to have a large number of persons financially interested in the work and a large number ready to do the actual work without pay. We found that the objection to most social service organizations was the petty graft of buying tickets, being asked for donations, begging on the floor of the organization for funds for different purposes, all tending to keep persons of moderate circumstances, and yet with time enough to give some to the community, out of the work.

We made up our minds that this class of persons were absolutely necessary to make any plan like ours successful if we expected to do the work on a large scale and still not need much money. We formed a social organization called the Big Sisters. We charged them $1.50 a year and the younger members 15 cents a month as dues, with the absolute guarantee that no one would ever be allowed, in the name of the organization, to beg from them, directly or indirectly. We asked those who could afford to give us their services for the work to state how much time they could spare and when. We asked the synagogues to grant us the use of their assembly buildings to meet in, and met in all of the prominent ones to show the community that we were not congregational and still a religious organization. This secured the friendship of members of all of them. We explained our purpose to the rabbis and had them address us the first time we met in their rooms. We used publicity to explain what we intended to do. We made a strong fight against all sorts of opposition for membership and our business-like pledges secured us the very persons we wanted—the workers, not the ones who wanted to see their names in print. At our meetings we secured the services of professional talent free, had lecturers speak on subjects of interest to the workers and made the social part of the work successful. I was elected president of the Big Sisters and after officers were elected the Social Service Committee was appointed and given authority by the association to devote to their work a certain part of all dues paid into the association. We secured the services of the younger married set, near enough to the age of the girls to be handled to understand their point of view and yet experienced enough to be able to advise a younger girl how to act.

Then we selected from our midst certain girls about eighteen years old and through them formed the Junior Clubs in their own neighborhoods. They invited girls about the ages wanted to join a younger club of the Big Sisters. The girls were then addressed by me on the purpose of the work and assisted in forming a program for their work and play. After getting each club started a member of the Social Service Committee

(one of the younger married set) was designated to act as the "advisory member of the Big Sisters to assist the president of the club." The president of each club was the organizer, who was also a member of the Big Sisters. So we had two members of the association connected with each club. We talked frankly to the girls, explained that when we said Big Sisters we meant it and that we were always ready to talk over anything with them that *they* considered worth while in absolute confidence. We also started our talks on social hygiene, made arrangements for them to have dances under our supervision and generally superintended their work, although we tried to make it all look like play.

One case after another has already developed in these clubs, none of immorality, but the sort of things that lead to it. In some cases the persons were forcing a girl to meet the boys on the corner by refusing permission to have them come to the house. Another had never had any Jewish friends and the club made several for her. Lonely girls found something better than mischief to take their time off their hands. The enthusiasm of helping other girls go right by showing an example put them into the social service class, and they felt they were really "little Big Sisters." We have three of these clubs already started and the experiment has proved that this method of reaching the girls from fourteen to eighteen years of age is the correct one. One central place might do good, but places of meeting for fifteen to twenty of them right in their neighborhoods is the better method, besides it lets them get home in proper time. They start at 8 o'clock and must leave a few minutes to 10.

We visit the girls' parents whenever it seems advisable and make them feel we are not interfering with their charges, but only acting as a friend to them. In several places we have changed conditions about a home that has decidedly improved the atmosphere.

This is the work we have accomplished thus far and we are three months old. We have more than two hundred paying members and twelve working members on the Social Service Committee taking the proper training necessary to allow them to handle the work intelligently. We have, through membership in the Big Sisters themselves, acted as friends for girls needing companionship, but over the age of the Juniors. These we have introduced to members of the association. We are always on the lookout for the lonely girl and we see she is not lonely long in the Big Sisters. We are making arrangements to open up a community center in one of the public schools, though our plans for that are not fully matured enough for publication. We are going, by lectures and other methods, to make the older folks realize the necessity for American ideas being carried out in their homes; the rights of the girls to use their homes as American girls do, to entertain their friends; to explain that their objection to a girl having a number of friends is European, not American, and to try to help them see the American point of view and then help them put the proper plans into operation. We are proud of our organization because it was founded by the solid middle class; because it is founded on good, honest business principles; because we are helping persons help themselves; because we are creating social service workers who will always have the feeling that doing good for others is worth while, and we hope within a year to have one hundred clubs of fifteen girls each on an average, radiating such an influence for good in the community that it will be far-reaching in our fight for morality.

Pamphlet Issued by the B. S. Association

You Should be a Big Sister

For Information Address Marion L. Cohen-Polak
2407 North Sixteenth Street, Philadelphia

Because on the second Sunday afternoon in each month we give a high-class entertainment to our members in an assembly room connected with one or the other of the Jewish synagogues. This alone repays you for the dues.

Because our work aims to raise the present generation of Jewish girls to uphold the name of Jewess by being as moral and self-respecting as the Jewish women of the past have always been known to be.

Because our work lies along preventive lines. Girls who have always been subjected to bad influences we will subject to good. With this influence back of them

Organized December 5, 1915, with 21 members, consisting in April, 1916, of more than 200. Organized to prevent immorality, especially among Jewish girls.

PURPOSES AND PL

PLANS TO PREVENT IMMORALITY
DIVIDED INTO TWO PARTS

I. PROVIDING BIG SISTERS FOR

GIRLS dissatisfied with their home conditions.

GIRLS without the proper sort of acquaintances and providing same through Big Sisters.

GIRLS above legal age still requiring the friendship of a Big Sister to make a successful fight for decency.

GIRLS needing an intermediary with the parents to secure the privileges usually accorded an American girl and not customary in foreign lands.

GIRLS trying to bring their home life up to the American standard and who need assistance in convincing the parents of the advisability of the plan and assisting them to put it into operation.

GIRLS that just need a friend, somehow, a "Big Sister."

II. JUNIOR CLUBS FOR GIRLS 14-18 YEARS PROVIDING

Education as play

Literary work

Talks on Social Hygiene to prevent immorality

Social enjoyment

Forming of friendships

Practice of Parliamentary Law to teach respect for organized law and established customs and regulation

Dancing under proper supervision

Association of boys and girls in the proper environment

Teaching correct social conduct

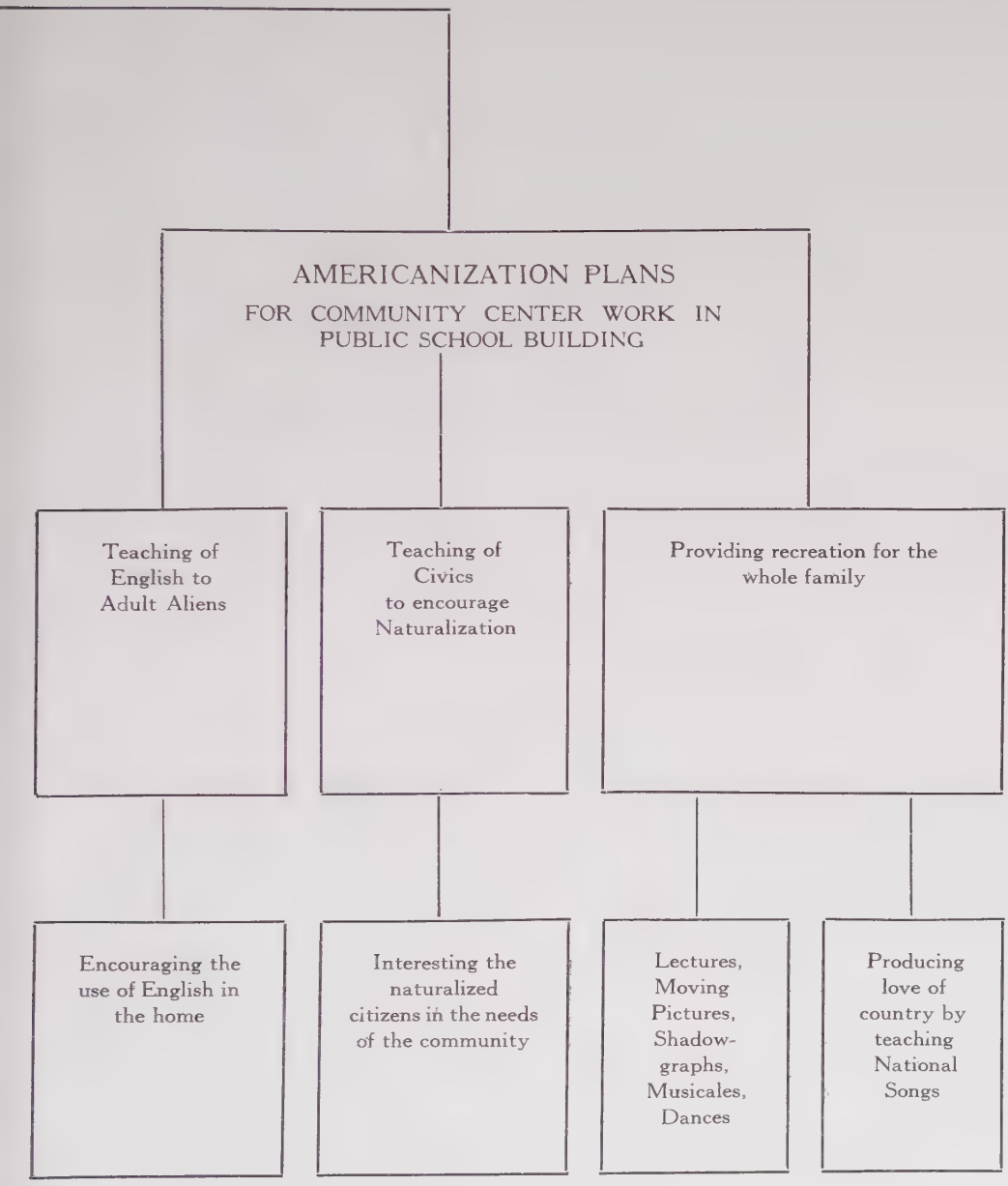
Properly chaperoned picnics

Musicales, sports, games, etc.

The President of each club is a Big Sister and a member of the Social Service Committee is attached to the club as its adviser.

Under direction of Social Service Committee and financed through membership dues of Big Sisters alone

OF BIG SISTERS



and the advice and co-operation of a big sister our weaker sister is thus prevented from becoming bad.

Because we are going to have lectures given to groups of boys by physicians on the result of immorality and vice and talks on social hygiene to girls by women physicians and social service workers.

Because we believe in Americanizing every foreigner living under our flag. Un-American Jews cannot expect to understand their American children. To Americanize the parent and to make the child and mother see from the same standpoint is our aim. By doing this we will restore the child's respect for the mother and restore that greatest of all influences over a girl's life, the love and the teachings of the Jewish mother.

Because we feel that the young must play and enjoy life. If we must take from them play that might prove harmful we will substitute enjoyment under atmospheres that will produce morality instead of vice. Our Junior Clubs will give the girls the advice of the big sister in charge and train the members themselves to be worthy Big Sisters. We will give them decent pleasures free, under proper supervision.

Because our social centers will conduct classes in bookkeeping, stenography, typewriting, sewing, dancing and others, at a nominal price, and help the girls help themselves.

We are pledged not to overlap other agencies. Our work is fine and necessary; it is moral and religious; it has the support of the synagogues and the rabbis and we will not beg from our members. Dues are $1.50 a year. Junior membership, 15 cents a month.

We want to be self-respecting and not beg, and with enough members we can do more work on less money than has ever been done in Philadelphia, because our workers are all volunteers. We ask for your moral and financial support.

The officers are as follows:

President, Mrs. J. Marcus Polak; vice-president, Mrs. Harry O. Hirsch; second vice-president, Miss Minnie Bloch; financial secretary, Miss Kathryn Taylor; recording secretary, Mrs. Joseph Sternberger; corresponding secretary, Mrs. Rita Longsfeld Haas, 2212 North Eighteenth Street; treasurer, Mrs. Solomon Rogasner, 3522 North Twelfth Street.

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THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

Universe was further demonstrated in the more complete plan of the family with its consecrated responsibilities. The federation ideals, then, began in the home, as they have since the beginning of time, around the fireside, the most sacred spot on earth.

What good housewife would employ a number of persons in the home-making and subscribe to the idea of letting each and every one do what she pleased, as she pleased and when she pleased. Unless the work of each person intersected properly with the work of the next and the next; unless it were the duty of one regularly assigned to plan the entire scheme of the household, to strengthen all the work at the points of contact, lack of harmony, discontent, dissatisfaction and discouragement would ultimately affect each and every member of the household. What an inharmonious fireside means needs no elucidation. An unsystematic housekeeper may cause an endless amount of annoyance to the members of her immediate family, but she is using her money, or better, perhaps, is drawing on the exchequer of an indulgent lord and master and is, because of this, not accountable to any outsider. However, the unsystematic woman, functioning a social trust without prudence, foresight or orderly regulation of affairs, dissipates other people's money and is accountable to the public for her shortcomings and short-sightedness.

Again, nothing is left undone by men of affairs with large interests at stake to eliminate waste and eradicate non-essentials so that clear-cut, unhampered, businesslike system may prevail. Chaos, duplication, disorder and inconsistencies are not tol-

erated in business, for investments there must bring returns. No honorable man goes into business to fail. No far-sighted man attempts to run his business without a co-ordinating link between all departments for the purpose of standardization, correlation, making proper contacts, filling in lapses, advancing and clarifying general policies to keep the whole machinery in proper motion.

What applies here should, with equal force, apply to our charities, for there confusion brings inconvenience, annoyance, delay and distress to the very ones in whose interest we are all working—those unfortunate beings who cannot speak for themselves, whose voices are too weak to be heard, who have not the strength to stand alone and who are entirely unprepared to fight a most unequal battle of life. The man who accepts a social trust and aids or abets in such a state of affairs violates his stewardship. Of him it can honestly be said that lack of efficiency, lack of order and planning make humanitarianism inhumanitarian and charity cruel. Science spells efficiency, effectiveness and ingenuity; charity spells efficiency, effectiveness and ingenuity, plus humanity. Good intentions and kind hearts alone can neither create, further, upbuild or complete federation and all it rightfully implies.

Federation, in fact, is deprecatingly incomplete where the question of money is the beginning and end, the life and the goal of the principles upon which it rests. Trusting to fate and expecting all concerned to bring about the desired end is to play the game of hit and miss. It is true that the average individual with good intentions but without vision or perspective, without training or preparation for service, demands compromises and concessions all along the line when he is asked to surrender his long-honored prerogatives and jealously guarded traditions. It is true that partisan loyalty is as strongly defined in charity as it is in politics. Nevertheless, why is it that our strong men, the master minds and guiding stars in the firmament of local affairs, those who have been successful in industry and in the professional life, beloved and trusted by the people, do not see the necessity of utilizing their statesmanlike powers, diplomacy and business ingenuity in a determination to effect constructive upbuilding. Only by doing this can they expect to help maintain the self-respect of the recipients of relief of any kind whatsoever and prevent them from becoming physically depleted and nervously vitiated. It is not only poor economy, it is illogical and unreasonable to conclude that because there is money to collect and money to spend continuity of service, effective planning and humane methods will automatically follow.

The human equation being after all the vital equation supersedes every other consideration. Man is more than a mere molecular detail of our social organism. Man has an inner world of his own. He is social and spiritual. Because of this technique in social service is paramount. Technique in finance is material and gross in comparison. Our federations need spiritualization.

Because of the many complex causes of distress resulting from maladjustment of economic, industrial and social conditions, coupled with the weaknesses of body and mind inherent in many, intensive study has in the course of a very consistent evolution created positive need for specialization. It is needless to say that the ultimate triumph of specialization is to effect perfect co-operation, co-ordination, registration, correlation and inter-communication. Without these specialization is fundamentally weak, reflecting basic incompleteness and lacking in social significance.

Let us remember that no one organization is an entity unto itself. No one organization can lay claim to completing an entire piece of work in the social program by itself unaided and without some means of contact. Its autonomy may be beyond reproach, revolving on an axis of unquestioned workmanship. Nevertheless, a social structure, superfine in itself, is still interdependent and cannot give unto the community a finished product of its labor; it may be a complete link in a chain, but it is by no means the whole chain, and if it be but a link it must equalize its functions, balance its specialized activities and interject its line of action in accord with all other important forces. Unless there is a planning-together scheme, in force locally or nationally, intersections which cannot be

avoided come with irritating force and destructive blow. Nor can constructive building be assured with any degree of sanity or security by applying preconceived theories and trying to make facts conform to such theories, no matter how ideal they may be. Any plan of organization biased by set ideas of the purely deductive type in disregard to inductive thought must of necessity deflect sanely balanced conclusions.

Partisan loyalty should never obscure dispassionate philanthropy. All the mismanagement, all the inconsistencies and wastefulness of our present-day methods can be ascribed to lack of centralization and lack of the bigger vision and because of absence of open-hearted, open-minded relations born of the deplorable lack of non-partisan ideals in charity.

Some may grow concerned lest there be too much so-called red tape, too much science and too much system. Let those who doubt remember that nothing in humanitarianism is scientific that is not kind, that does not concern itself with the conservation of the health, happiness and well-being of the unfortunate. Yet who will deny that expeditious, intelligent technique means expeditious, well-rounded service?

All over the world, searching for light, is the one safeguard which circumvents stagnation. It is well that inherited inhibition does not compete with the motor impulse in man, for if these attributes were reversed our progress would be abnormally slow. We can no more expect that those spending their lives searching for truth and light in the social realm be asked to stop all research and stand still while the world in its every fibre is throbbing with progressive stimulus than we can ask that any other phase of inquiry assume a paralytic state. The more enlightened a community grows the greater becomes its diagnostic tendency. Prevention and intensive service follow, and these are initially expensive.

An engineer, expert beyond question, who runs his big, steaming, puffing, lifelike machine with perfect regard for its mechanism and its capacities, but without plan or relation to the engine ahead and the one to follow, courts disaster and only too often death. Disarrangement, disorder and discomfort are the least important results of carelessness and disregard of the interdependent relations between engineer and engineer. Social workers, professional and volunteer, likewise must realize, as engineers of the fate of the sick, oppressed, afflicted and poverty stricken, that to plan and to act without regard to the next and the next organization in a community's program will beyond the peradventure of a doubt bring physical discomfort, mental anguish and spiritual death to many a fellow-creature tossing on the angry waves of the dark and turbulent sea of life.

Let no city federate unless it plans within and without. Let not the poor man be the sacrifice to suspicion, mistrust and jealousy. Let us break asunder the narrow walls in our old-time structure; let us open wide the sealed windows with their drawn shades, behind which we have groped in comparative darkness and lived in close seclusion and so let in the golden sunlight with its glowing warmth and its life-giving qualities. Let us seek the light, not only for the sake of those living, breathing creatures of God, for whom we think and for whom we toil, but for our own sakes, for we, too, need to see the sunlight in the splendor of its fullest glory in order that we may get inspiration and so be an inspiration in our beloved work.

It behooves us as Jews in whatsoever we may do to sweep before our own doors and when our own have been considerately cared for to extend the spirit of brotherhood into the home of our neighbors. The sympathy that is born of racial ties and religious bonds should cause the arms of affection to gently embrace the distressed and heavy-laden of our own big family. It is as natural for the Jew to do for the Jew as it is natural for the light of day to follow the darkness of night. Nature wisely provides that the strong shall nurture and sustain the weak; that the intelligent shall think for and guide the ignorant. But after all has been said and done the Jew must recognize that he has a neighbor and

must contribute his share in the upbuilding of things governmental. As a citizen and as an American, he is abundantly imbued with emotions civic and patriotic, stirring into action the bigger motor impulses within him and responding to the implication calling him to the field of action in the interest of all men, regardless of race or creed.

In conclusion, permit me to say that Conference week is a week of consecration—a week of holy days, days when we forget our differences and our cares—days when we from the North, the South, the East and the West gather together in love and fellowship, in loyalty and in devotion, advocating the ideals of good will unto men and rededicating each year our lives to social service, which is truly God's service.

Organ Voluntary—Mrs. Duthie.

Informal reception in the vestry of the Temple.

New Officers of the National Conference of Jewish Charities

President—Aaron Cohen, Pittsburgh, Pa.

First Vice-President—Fred N. Butzel, Detroit, Mich.

Second Vice-President—Jules K. Hexter, Dallas, Texas.

Third Vice-President — Jacob Billikopf, Kansas City, Mo.

Treasurer — Bernard Greensfelder, St. Louis, Mo.

Secretary—Louis H. Levin, Baltimore, Md.

Executive Committee—Max Senior, Cincinnati, Ohio; Max Herzberg, Philadelphia, Pa.; Julian W. Mack, Chicago, Ill.; Nathan Bijur, New York City; Lee K. Frankel, New York City; Cyrus L. Sulzberger, New York City; Minnie F. Low, Chicago, Ill.; Julius Goldman, New Orleans, La.; Abel Davis, Chicago, Ill.; I. W. Hellman, Jr., San Francisco, Cal.; Julia Felsenthal, Minneapolis, Minn.; Rabbi M. M. Feuerlicht, Indianapolis, Ind.

CONFERENCE NOTES

The hospitality of Indianapolis impressed itself on all delegates. Besides the informal reception at the opening session, the B'nai B'rith gave a splendid dinner on Monday evening. Tuesday noon the Council of Jewish Women gave a delightful lunch, which was followed by an automobile ride. Wednesday there was a luncheon at the Indianapolis Club and Sunday evening Mr. S. B. Kaufman gave a dinner at the Club to the social workers still remaining over. There were other luncheons provided and all were arranged in the most hospitable and attractive manner. Mr. Edward A. Kahn, Mr. Gustave A. Efroymson, Mr. Solomon S. Kiser, Mrs. Isaac Halpern, Mr. Jesse J. Mossler and Mr. Simon L. Kiser and their associates were indefatigable in their attentions. Rabbi M. M. Feuerlicht was ever ready to be of service and Mr. S. B. Kaufman placed himself at the disposal of the delegates for any and every purpose. The delegates will not soon forget the kindness of their hosts, the Jewish Community of Indianapolis.

There were some warm arguments during the Conference. At the round-table on Orphan Asylums, Dr. Hastings H. Hart, who talked child-placing, encountered opposition in Dr. Ludwig B. Berstein and Mr. Solomon Lowenstein and others. It was clear that the modern up-to-date institution is not quite so vulnerable as the classic orphan asylum of by-gone days.

The discussion on case records brought together many of the forms used by Jewish organizations throughout the country. Miss Taussig had taken the trouble to get them and mount them on cardboard and bring them to the Conference. The diversity of forms and methods was the strongest kind of argument for a standard uniform of record for all organizations doing similar work.

Denver was well represented, expecting to hear the result of Mr. Chester J. Teller's survey. His report, however, is not complete, and though he came all the way to Indianapolis in response to a hurry call, he was in no position to make any statement. The report will be submitted to a committee consisting of Max Senior, Lee K. Frankel and Julian W. Mack.

The great achievement of the Conference was the authorization for the establishing of a Field Bureau. Miss Low, as president, had worked hard for the Bureau, and credit is due her for pushing the idea to a suc-

cessful issue. The committee that will have charge of the Bureau consists of Lee K. Frankel, Minnie F. Low and Fred N. Butzel.

The Transportation Rules, as usual, had their difficulties. The report of the committee finally prevailed in nearly every instance. The Rules have gotten to be quite a technical affair and there will have to be a good deal of popular education on the subject before all the cities grasp their full meaning and scope.

An interesting meeting, quite unexpected, was the one on Health Insurance, addressed by Dr. I. M. Rubinow. He had previously spoken at a session of the Conference of Charities and Correction and gave a round-table talk at which he touched upon some special problems among the Jews in connection with his subject. Those present were alive to the significance of health insurance and they will carry the doctrine with them. Mr. Max Senior was interested in getting up the meeting and was much concerned with the subject altogether. He has been appointed chairman of the Committee on Social Insurance of the National Conference of Charities and Correction for 1917.

Another unexpected meeting was the one on the Congress-Conference debate. Mr. I. Irving Lipsitch led the discussion, which was participated in by Dr. C. D. Spivak, Mrs. Benjamin Davis, Rabbi M. M. Feuerlicht and others. At times the discussion was spirited. It brought out the fact that there are two points of view on the question, though the majority of those who expressed themselves seemingly favored the Congress idea.

The Settlement round-table talked Jewishness. It was felt that the time was ripe for a new formulation of the theory of a Jewish settlement. Nothing more definite than that it should be Jewish was evolved, but this note was sounded strong.

On the other hand, when it came to discuss the co-operation of the rabbi and the synagogue in the social work of the community, Jewishness was not so much to the fore. On the contrary, there was a strong feeling that the social workers should cover their own territory and that rabbis should do their specific work. This was, however, far from being the unanimous opinion of the delegates. There were many to advocate the closest co-operation between the two, and in a number of cities this close working arrangement had been established. In spite of the opposition, the progress toward the joining of forces was more evident at Indianapolis than at Memphis.

There was a very gratifying attendance from the smaller communities, and the three-minute reports on Monday showed that the whole country was socially awake.

NEW TRANSPORTATION RULES ADOPTED

1. (a) A transient shall mean any person (including his family) who shall apply for aid or become a charge upon the charities of the city where he may be within one year of the time of his arrival in that city, unless he shall have become dependent through unavoidable accident, in which shall be included illness developing from causes not existing at time of residence in former home.

(b) Within the meaning of the Transportation Rules all suburban localities which for practical purposes are parts of the metropolitan community and which have no Jewish organized charities of their own are to be considered part of that city.

2. A telegraphic code shall be used for the prompt and economical exchange of information regarding transportation between the constituent associations and each association agrees and binds itself to reply to all inquiries submitted to it as soon as the necessary investigations can be made. Any city failing to respond with reasonable promptness to inquiries from other cities may be held liable for expenses incurred through delay.

3. (a) No applicant for transportation shall be forwarded from one city to another; nor shall half-rate tickets paid for by applicants be furnished; nor shall transportation in whole or in part be requested on behalf of applicant from railroads or other organizations; nor shall cash relief be granted to enable applicant to purchase transportation at charity rate or full fare,

without the advice and consent of the city of destination.

(b) Any transient within the meaning as above defined may be returned to the city of his last legal residence, the cost of transportation to be borne by returning city, excepting in the event that transportation to that city shall have been furnished by the city of origin, in which case he shall be returned at the expense of the city of origin.

(c) Persons who have become dependent or have applied for aid within one year of the time of their arrival may be returned to the city of origin at any time thereafter at the expense of returning city, whose consent to receive family is not a waiver of the right to return.

(d) Persons who have become dependent or have applied for aid before legal residence has been established may be returned to the city of origin at any time thereafter, at the expense of returning city, whose consent to receive family is not a waiver of the right to return.

(e) Whenever transportation is furnished, even if paid for by the applicant, notice shall be sent to the city of destination.

4. The initial city shall in all cases furnish transportation through to the city of destination In the event of any violation of this rule, the receiving city shall, at its own option, after investigation, transport the applicant to his destination or to the city from which he came at the cost of the initial city

5. Any woman wishing to seek or desiring to join her husband shall not be assisted with transportation without the consent of the city where it is claimed her husband resides.

6. Any violations, disputes or misunderstandings between constituent associations under these rules shall be referred to the Transportation Committee of the National Conference of Jewish Charities, who shall investigate the same and whose decision shall be final and binding. It shall also be possible for organizations to submit to this Committee the facts in doubtful cases for advice before action is taken.

II. Rules Adopted 1914

1. A deserter cannot acquire residence away from his family, even though the family be cognizant of his whereabouts.

(A deserter within the meaning of the Transportation Rules shall be any person who leaves his home city and in his absence wilfully fails to provide for his wife and children.)

2. Persons sent by the Industrial Removal Office to any city shall acquire residence in the meaning of the Transportation Rules from the moment of their arrival at destination.

The Committee further suggests the following:

1. That the Transportation Rules finally adopted by the 1916 Conference, together with a digest of all decisions rendered, be published and placed in the hands of all members of the Conference.

2. That a digest of all transportation decisions of each year be published once every year by the Conference.

3. That, through the office of the Field Secretary or in some other way, the Conference enlist the membership of the Organized Jewish Charities in non-member communities in order that it may be possible to secure widespread observance of the letter and the spirit of the Transportation Rules.

4. That, if possible through the Field Secretary, national registration of transient persons and families be effected, this to include special work with Jewish Shelter Houses throughout the country.

RESOLUTIONS ADOPTED AT INDIANAPOLIS

Resolved, That the thanks of the National Conference of Jewish Charities is extended to the entire Jewish Community of Indianapolis for its generous hospitality and devotion to the interests of the Conference.

The social session and entertainments provided so generously by the Temple Indianapolis Lodge, No. 58, Independent Order B'nai B'rith; the Jewish Community of Indianapolis; Indianapolis Section, Council Jewish Women, and Indianapolis Club is deeply appreciated.

The work of all the local committees has been beyond praise and the thanks of the Conference is due to all of the members

of such committees. The untiring energy of Mr. Samuel Kaufman, both in preparing for the Conference and attending to its wants, is hereby acknowledged.

Resolved, That the thanks of the Conference is extended to the Press, both local and national, for its valuable publicity.

Resolved, That the incoming Executive Committee is requested to take steps forthwith to establish and finance a Field Bureau, and to this end may employ the services of a Field Secretary and such other help as may be necessary and incur such annual expense as is needed to conduct the Bureau.

Resolved, That the Program Committee consider the advisability of creating sectional and general Conference, instead of having merely general meetings and so-called "round-table" discussions.

Resolved, That the incoming Executive Committee take under consideration the advisability of translating into Yiddish Mr. Waldman's paper and the publication thereof in pamphlet form and its distribution among Yiddish-speaking societies, lodges and congregations and to include in same the chart and explanation presented by the Jewish School for Communal Work, with power to the Committee to act.

Resolved, That the Conference appreciates the efforts being made by the I. O. B. B. to engage its members in personal service and trusts that the work may so develop that volunteers for this purpose may be efficiently trained to co-operate with the local charities, as is contemplated.

Resolved, That the Conference recommends to its constituent members that they unite with other organizations for the enactment of proper legislation providing for compulsory health insurance.

Resolved, That the Conference pledge itself to support the School of Jewish Communal Work and urge its constituent members to avail themselves of these opportunities and also of the opportunities presented by the Summer School of Synagogue Extension and Social Service conducted by the Jewish Chautauqua Society.

Personal Mention

The spirited way in which Mr. Abel Davis presided at the Monday morning meeting carried the convention by storm. He was felt to be a decided acquisition to the forces of the National Conference of Jewish Charities.

Another Chicagoan who attended the Conference for the first time was Judge Fisher, of the Boys' Court. Judge Fisher made many friends by his easy approachability and by the grasp he has on the psychology of boys and the clearness with which he expresses himself.

A welcome new-comer was Mr. I. Irving Lipsitch, of New York. Besides immigration, he was much interested in the Congress idea, and he had an oportunity to discuss the subject after vain attempts had been made to wedge it in somewhere. He conducted an interesting and lively meeting.

The volunteers showed up very well at Indianapolis. From Philadelphia came Messrs. Herzberg, Gimbel and Wolf; Cohen from Pittsburgh, Butzel and Ginsburg from Detroit, Davis from Chicago, Greensfelder from St. Louis, Sternberger from Memphis, Hexter from Dallas, Saltzsein from Milwaukee, Senior, Pritz, Rothschild and Marks from Cincinnati, Schonthal from Columbus, Meyer Friedman from Denver, Levinthal and Frank from Nashville, Leipzeiger from New Orleans, Fiedelson of Savannah and others. The absence from unavoidable cause of Messrs. Rosenwald, Mack, Sulzberger and Frankel was keenly felt. With their presence the Conference would have eclipsed anything of the kind ever held by Jewish charitable agencies.

Mr. Chester J. Teller's quick run from New York, at the request of the Executive Committee, impressed the delegates with the desire of the Conference to do what it could to straighten out the Denver tangle.

Mr. Oscar Leonard, besides taking care of the newspaper publicity for the Conference, found time to hold a meeting of Socialists, which was addressed by Mrs. Florence Kelly and others.

Two social workers were put on the new directorate of the National Conference, Mr. Julius Goldman, of New Orleans, and Miss Julia Felsenthal, of Minneapolis.

New York sent its big men—Waldman, Bernstein, Lowenstein, Bressler and a number of others, including Monroe M. Goldstein. No wonder a round-table could be gotten up at any time and make good.

REGISTERED DELEGATES AT INDIANAPOLIS CONFERENCE

J. H. Vineberg, Akron
Henry D. Fuerst, Akron
Louis H. Levin, Baltimore
S. B. Kaufman, Indianapolis
Hattie R. Kaminsky, Indianapolis
Mrs. Ray VanBaalen, Pittsburgh
Aaron Cohen, Pittsburgh
Fred N. Butzel, Detroit
Oscar Leonard, St. Louis
S. Goldhamer, Cleveland
Jacob Kepecs, Philadelphia
Leon Sternberger, Memphis
Mrs. Leon Sternberger, Memphis
Minnie F. Low, Chicago
Hattie Rosenstock, Chicago
Anna B. Heldman, Pittsburgh
Rudolph I. Coffee, Chicago
Chas. I. Cooper, Pittsburgh
Aaron D. Faber, Philadelphia
Frances Mazur, Indianapolis
Mrs. Ben. Moyer, Indianapolis
Julius Goldman, New Orleans
Mrs. Chas. Steinhauser, Columbus
Sol. Lowenstein, New York
Mrs. E. B. Dreyfus, Kansas City
Max Herzberg, Philadelphia
J. Gimbel, Philadelphia
Mrs. Alex. Block, Memphis
Miriam A. Goldbaum, Memphis
Emil W. Leipziger, New Orleans
Louis Wolf, Philadelphia
Mrs. Louis Wolf, Philadelphia
David Goldzweig, Dayton, Ohio
Mrs. M. M. Levy, Pittsburgh
Leon Volmer, New Orleans
Judith Ginsburg, Detroit
Bernard Ginsburg, Detroit
Lippie Davidson, Denver
J. K. Hexter, Dallas
Frieda Halpern, Indianapolis
M. P. Ostrom, Houston
G. A. Efroymson, Indianapolis
Rebecca Rifkin, St. Louis
Morris D. Waldman, New York
Ray Perlman, New York
Mrs. Edgar Strakosch, New York
Edward Hochhauser, New York
I. Irving Lipsitch, New York
Albert J. Amateau, New York
Boris D. Bogen, Cincinnati
H. Joseph Hyman, Columbus
Geo. Ellman, Memphis
Jos. Schonthal, Columbus
Ethel Davis, Chicago
Miss I. Simon, Chicago
Mark Schneider, Cincinnati
Jos. L. Bache, Chicago
Arnold Deuttelbaum, Chicago
Chas. I. Herron, Chicago
Morris Lewis, Cincinnati
R. Kirschbaum, Indianapolis
Bertha Eckhouse, Chicago
Bernard Greensfelder, St. Louis
Theodor Greensberg, Cincinnati
Esther Efroymson, Indianapolis
Julia Schoenfeld, Pittsburgh
Mrs. Louis Weil, Indianapolis
David M. Bressler, Brooklyn
Philip L. Seman, Chicago
Louis D. Marks, Cincinnati
Lester Rothschild, Cincinnati
Isidor Kadis, Savannah
Edward A. Kahn, Indianapolis
Joseph Wineman, Indianapolis
Sidney E. Pritz, Cincinnati
Louis Weil, Indianapolis
C. D. Spivak, Denver
Morris M. Feuerlicht, Indianapolis
Gertrude Feibleman, Indianapolis
Louis J. Borinstein, Indianapolis
Ralph Bamberger, Indianapolis
E. Pinkus, Indianapolis
Mrs. J. R. Cohen, Scranton
Dr. Olga Davis, Chicago
Miss Ida Davis, Chicago
Abel Davis, Chicago
Mrs. Sol. Schoenfeld, Little Rock
Garfield A. Berlinsky, Denver
Dr. S. Wolfenstein, Cleveland
Jessie Simon, Cincinnati
Fannie Cohen, Cincinnati
Harry M. Fisher, Chicago
Jessie Bogen, Cincinnati
Sol. L. Sudranski, Greencastle, Ind.
Mrs. Benj. Davis, Chicago
Isidore Feibleman, Indianapolis
Sam. Rabinovitch, Brooklyn
Louis E. Kirstein, Boston
Davis A. Ellis, Boston
Moses Selig, Indianapolis
Mrs. Moses Selig, Indianapolis
Reba E. Shaeffer, Chicago
Helen R. Friend, Chicago
Cora Rosenthal, Memphis
Sidney Selig, Indianapolis
Wm. J. Mack, Chicago
Rebecca L. Hefter, Chicago
Mrs. E. G. Starr, Louisville
Chas. Strull, Louisville
Mrs. Chas. Strull, Louisville
Malvyn Wachner, Portland, Ore.
Sophie Littman, St. Louis
Harold F. Reinhart, Gary, Ind.
Minnie D. Isaacs, Louisville
Blanche J. Hart, Detroit
Jacob G. Beacon, Detroit
Rose Zwihitsky, Chicago
Luba Lazareff, Chicago
Wm. C. Graves, Chicago
Mrs. S. Weinstock, Des Moines
Fay Biederman, Des Moines
Toby Rubovits, Chicago
Celia Kakovsky, Chicago
Chas. N. Feibleman, Savannah
Josephine H. Norden, Chicago
A. Kanengieser, Newark
Helen Grodinsky, St. Paul
Max Senior, Cincinnati
Mr. Sol Kiser, Indianapolis
Mrs. J. C. Lusky, Nashville
Julia I. Felsenthal, Minneapolis

Julius Drachsler, New York
Marion Win, Philadelphia
Antoinette Heitman, Philadelphia
Anna Grahinski, Philadelphia
Mrs. E. M. Phillips, Milwaukee
Mrs. S. Wollheim, Milwaukee
A. L. Saltzstein, Milwaukee
M. B. Hexter, Milwaukee
Mrs. R. L. David, Denver
Mrs. Henry Rosenthal, Lafayette, Ind.
Mrs. Emma Eckhouse, Indianapolis
Sarah Blumenthal, Chicago
Clara B. Hoffman, Chicago
C. A. Graves, Chicago
Wright Marble, Indianapolis
Sarah Altman, Chicago
Clara F. Reise, Chicago
Mary A. Hauser, Chicago
Emma Bailey, Philadelphia
Marie Wurking, Philadelphia
Alice M. Friedman, Chicago
Ella F. Kahn, Chicago
Sarah R. Bregstone, Chicago
Gertrude M. Bregstone, Chicago
Jennie Blostein, St. Louis
Geo. Ellman, Memphis
Ethel Kawin, Chicago
Mrs. Jos. S. Meyer, Chicago
Irene Kawin, Chicago
Max Sussman, Columbus
Mrs. Max Sussman, Columbus
Corinne Rosenfeld, Chicago
Jessie F. Fulton, Chicago
Agatha Selig, Indianapolis
Belle Cohn, Indianapolis
Mrs. D. L. Halm, Indianapolis
Wolf Marcovich, Indiana Harbor, Ind.
Mrs. Louis Pink, Indianapolis
Mrs. Jos. Goodman, Indianapolis
Mrs. Sol. Schloss, Indianapolis
Mrs. Isaac Born, Indianapolis
Mrs. L. E. Gordon, Chicago
Mrs. Mathilde Weil, Rockport, Ind.
Isaac J. Levinson, Peoria
Mrs. Philip Adler, Indianapolis
R. A. Sonn, Atlanta
Mrs. R. A. Sonn, Atlanta
Mrs. Meyer Efroymson, Indianapolis
Mrs. J. K. Kiser, Indianapolis
Mrs. Ben Kohn, Indianapolis
Jacob Billikopf, Kansas City, Mo.
Isidore Lewinthal, Nashville
Mrs. Sara Messing Stern, Terre Haute
Philip Adler, Lebanon, Ind.
Mrs. Herbert Selig, Indianapolis
M. Drozdowitz, Kokomo, Ind.
Mrs. M. Drozdowitz, Kokomo, Ind.
Theodore Shapinsky, Louisville
Mrs. Theodore Shapinsky, Louisville
Mrs. E. S. Greensfelder, Chicago
J. J. Mossler, Indianapolis
S. E. Goldstein, New York
Hortense Breesley, Louisville
Mrs. Sol S. Kiser, Indianapolis
A. H. Goldstein, Indianapolis
M. N. Simon, Indianapolis
Nathan Berkowitz, Indianapolis
Leontine Eckhouse, Indianapolis
Mrs. Jack Vineberg, Chicago
Mrs. Henry Fuerst, Akron, Ohio
Mrs. Herbert Eckhouse, Indianapolis
A. S. Newnan, Cleveland
Bessie Glassman, Louisville
Sophie Hersch, St. Joseph
H. A. Jacob, Indianapolis
Mrs. L. M. Efroymson, Indianapolis
Elizabeth Luchman, Nashville
Mrs. J. P. Frank, Nashville
Anna L. Fox, New York
Mrs. Meyer, Columbus
Ruth Berolzheimer, Chicago
Rabbi M. Messing, Indianapolis
Bernard M. Greensfelder, St. Louis
Mrs. N. L. Stephen Calf, Chicago
Max Switten, Chicago
Mrs. I. Samuelson, Memphis
Mrs. Isaac Pinkus, Indianapolis
Rabbi Meyer Lovitch, Scranton
Mrs. Meyer Lovitch, Scranton
Alice A. Friend, Milwaukee
Wm. R. Stough, Greenfield, Ind.
Mrs. M. M. Yates, Indianapolis
Mrs. Belle Cohen, Indianapolis
Mrs. Aaron Cohen, Indianapolis
Dr. Milton Reizenstein, Baltimore
Frances Taussig, Chicago
Isaac Brown, Steubenville, Ohio
Lucy Nathan, Indianapolis
Rabbi I. E. Marcuson, Terre Haute
H. Shaman, Pittsburgh
Fanny Stern, Cincinnati
Rose Rassell, Cincinnati
Meyer Friedman, Denver
Violet Kittner, Cleveland
I. S. Lipsitch, New York
Samuel Rabinovitch, Brooklyn
Marvin A. Win, Philadelphia
Anna Grabushi, Philadelphia
Antoinette Hershman, Philadelphia
Rabbi S. Levin, Indianapolis
Mrs. Charles Stix, Cincinnati
I. J. Lichtenstein, Indianapolis
Michael Bamberger, Indianapolis
Henry Rauh, Indianapolis
Otto G. Finkelstein, Chicago
H. B. Cantor, Cincinnati
Miss A. I. Goldstein, Cincinnati
Simon Kuhn, Cincinnati
Ernestine Heller, Chicago

Dr. Friedman to be Honored

On June 18th a jubilee ceremony will be held at the National Jewish Hospital for Consumptives to celebrate Rabbi Friedman's twenty-five years of allegiance to the institution and as a concluding feature of the program the name of William S. Friedman will be engraved above the entrance of the original administration building.

CHAUTAUQUA COURSES IN SOCIAL SERVICE

During the summer of 1915 the Department of Synagogues and Social Service of the Jewish Chautauqua Society conducted a two weeks' Course in Social Service in New York City. Fifty-one students enrolled from different sections of the United States. The work proved so successful that a more extended and comprehensive Course will be given during the summer of 1916. This year the summer work will be conducted under the auspices of the Jewish Chautauqua Society with the co-operation of the National Association of Jewish Social Workers.

The Course will extend over a period of three weeks—Sunday evening, July 9th, to Sunday, July 30th—and will be given in New York City and the sessions will be held in the Free Synagogue House, 36 West Sixty-eighth Street. New York, from a social point of view, is a great laboratory in which are found both the clinical material and apparatus necessary for successful research and experimentation.

On Monday, Tuesday, Wednesday, Thursday and Friday, the mornings will be devoted to lecture work, and the afternoons to visits to institutions, to field work and to seminars. The evenings will be left free for study and recreation and such social gatherings as will be arranged for and by the students. Saturday and Sunday are also left free, in order that the students from out of town may have an opportunity to see something of the city at large.

Tuition and Registration

A fee of $10 will be charged each student, which will include both registration and tuition. Auditors will be admitted to the classes at the rate of 50 cents per lecture.

The committee in charge of the Summer Course will offer a limited number of scholarships to cover tuition and room and board in New York City. Candidates for scholarships will be required to submit their requests to the directors at the earliest possible moment. Each candidate will be considered on his or her own merits. In no case will a scholarship include transportation.

Lecture Work

The lectures will be given from 9 to 10, 10 to 11 and 11 to 12 A. M., and in special courses from 1 to 2 P. M. during the first, second and third week. During the first week the lectures in the morning will be so arranged as to cover the large problems of the social field and so constitute an Introductory Course and Survey of Jewish Social Service. The lectures and prospective lecturers are as follows:

"Jewish Immigration; History and Law"—Prof. Issac Hourwich.

"Economic Adjustment of the Jewish Immigrant"—David M. Bressler.

"Social Adjustment of the Jewish Immigrant"—Dr. Boris D. Bogen.

"Problems of the Immigrant Girl"—Miss Sadie American.

"Problems of Health Among the Jews"—Dr. Maurice Fishberg.

"Problems of Dependency"—Morris D. Waldman.

"Problems of Child Welfare"—Dr. Solomon Lowenstein.

"Problems of Jewish Education"—Dr. S. Benderly.

"Problems of Neighborhood Work"—Dr. Charles Bernheimer.

"The Y. M. H. A. and Y. W. H. A. Movement"—Dr. I. Edwin Goldwasser.

"The Synagogue As a Social Force"—Dr. Stephen S. Wise.

"The Place of the Volunteer in Social Service"—Dr. Boris D. Bogen.

"The Federation Movement in Jewish Charities"—Dr. H. G. Friedman.

"Organization of the Jewish Community"—Dr. J. L. Magnes.

"Mutual Welfare Organizations"—Dr. Rosenblatt.

During the second and third week groups of lectures of five lectures each will be offered on the principal subjects in Jewish Social Work and will be as follows:

"Family Welfare"—Dr. Boris D. Bogen.

"Child Welfare"—Dr. Ludwig B. Bernstein.

"Neighborhood Work"—Dr. Boris D. Bogen.

"Correctional Work"—Julius Drachsler.

"Industry and Industrial Problems"—Dr. Paul Abelson.

"Problems of Institutional Management"—Morris D. Waldman.

"Organization of Social Forces"—Dr. Boris D. Bogen.

"Medical Social Service"—Dr. Sidney E. Goldstein.

"Organization of Social Service in the Synagogue"—Dr. Sidney E. Goldstein.

"Outline Training Course for Volunteers"—Dr. Sidney E. Goldstein.

Committee on Curriculum—Dr. Ludwig B. Bernstein, chairman; Mr. Morris D. Waldman, Dr. Charles Bernheimer, Dr. Boris D. Bogen and Rabbi Sidney E. Goldstein.

IMMIGRANTS AT SEATTLE

Editor JEWISH CHARITIES.

Sir: I have received a copy of the March number of the JEWISH CHARITIES and my attention is called to an article headed "War Refugees at Seattle." As the president of the Seattle Branch of the Hebrew Sheltering and Immigrant Aid Society of America I feel that, in full justice to the Society and to our branch, I must ask you to publish the following statement:

In order to have the Jewish communities thoroughly understand how the immigrant is being taken care of at this port I will give you the history of Jewish immigration to Seattle from the time that it started.

About eight months ago the first Jewish immigrants from Japan and Vladivostock reached this port. Both lodges of the Independent Order B'nai B'rith attended to the landing of these immigrants until they came in such numbers that it was not possible for the lodges to continue to do the necessary work. They turned to the Hebrew Sheltering and Immigrant Aid Society of America, with headquarters in New York City.

After a short correspondence, the Society sent to Seattle one of its best-posted authorities on this work, Mr. Jacob R. Fain. A meeting was held in this city at the Silver Hall on Sunday evening, January 2, 1916, and Mr. Fain explained what was expected and what could be achieved.

At this meeting there was organized the Seattle Branch of the Hebrew Sheltering and Immigrant Aid Society of America. The Branch is in charge of a local Board of Directors, composed of the leading Jewish citizens, representing every element in the community. There were added directors representing other cities in Washington and adjoining States. I was honored by being selected president of the Branch.

Mr. Fain remained with us for a month, assisting us in receiving the immigrants and in establishing a Home for them; in other words, he posted us as to what we should do in order to handle the immigrant to the best satisfaction of the Government of the United States and to the Jews of America. Of the activities of this local Branch you can further judge by the statement of the number of persons who have arrived here and how they have been looked after.

About a month after our Branch was established a few immigrants who had been helped by us made some unreasonable demands, instigated, as we have since learned, by a few persons who had been making a profit out of them. The work for immigrants was new to us and we naturally encountered many discouragements, but we continued, encouraged at all times by the representative sent to us by the Hebrew Sheltering and Immigrant Aid Society of America and by its President and Board of Directors. We are happy to say that matters are now running along smoothly.

Some dissatisfied persons, claiming to be of better parentage and of more wealth than those immigrants who ordinarily come from Russia and Russia-Poland, established quarters on their own account. They claimed that they were students and should be given money by our Society to permit them to continue their education, which, of course, we could not do. They also desired capital with which to engage in business, so that they might obtain money to enter the University. Those who withdrew are still by themselves, but we are willing at all times to assist them in the right way—that is, to find employment for

them, to find their relatives and friends and to give them such other aid as we can.

Since immigration began, about eight months ago, nearly nine hundred men and women have landed at this port via Vladivostock and Japanese ports. All of these arrivals have been received and everything which could be done for them was done. As we previously stated, at first committees of the two B'nai B'rith lodges met and welcomed them, but as the work grew and as they needed a larger society to take care of them the Hebrew Sheltering and Immigrant Aid Society of America has been doing the work since the Seattle Branch was organized on January 2nd of this year.

Some of these arrivals needed but a welcome greeting, escort to decent living quarters and guidance from the Oriental steamer landing them here to their train or boat which was to carry them to their ultimate destination. They were merely transients, having disembarked here for the sole purpose of going to other cities through Seattle.

About three hundred of these immigrants are scattered throughout nearly every State and territory in the United States. They received from us a few days' rest, a friendly welcome, temporary shelter, a cordial greeting and guidance, all of which was gladly extended. They had funds of their own, definite addresses of friends or relatives and were therefore released by the immigration authorities; after remaining here about ten days, during which time they were our guests, they departed for their respective destinations.

About three hundred more came with the idea that they had relatives or friends in America, but they could not readily locate them. They had neither sufficient money nor definite addresses. With the assistance of the home office, their relatives or friends have been found and most of them are now happily settled in different parts of this country.

The remaining three hundred are still with us. About two-thirds of their number are now practically independent, but they still keep up their connection with our Society. We receive their mail for them and forward it to them, correspond occasionally with them and assist them in every way possible. Financially, they are independent of us, but they come to us occasionally to obtain positions. About one hundred are our guests. Most of them we care for and feed three times daily. For many we have found employment and for others we are doing so.

The home which we originally established has grown too small for our purposes and we have now opened a new home at 512 Eighteenth Avenue, where we served the first meal on the first Seder night to one hundred and twenty-five guests.

Mr. Sommer writes regarding his organization: "We have received the immigrant at every ship," which is not in line with the facts. Our Society is the only one recognized at this port by the United States Government. Our representative meets the immigrant on his arrival, learns from him all the details regarding himself, also the names and addresses of all relatives whom he may have in this country. Should the immigrant be detained on account of sickness, lack of funds or for other reasons, a telegram is immediately sent to the New York office advising it of all the details; within a few days the realtives are generally found and through our Society transportation is received for the immigrant and he is dispatched to his destination. During the time that the immigrant is waiting word from those whom he wishes to join or money for transportation, he is offered without charge the hospitality of our home, where everything is done to make him feel that he is our guest and not our ward. Should the relatives not respond, every effort is made through our Employment Bureau to find suitable work for the immigrant, and in this connection it is important to point out that the lack of industries on the Pacific Coast, coupled with our desire to discourage the immigrants from going to the East, has made our task anything but an easy one.

Some immigrants have for some reason or other been denied admission by our local immigration officials, and in every case of merit we have filed appeals from the excluding decisions to the Secretary of Labor at Washington, which appeals were argued by the representative of our Society before the Secretary and in every case with success. Many were released only on bonds, which were furnished by the officers and directors of our Branch, who assumed a

large financial responsibility because they had faith in the immigrants.

Thanking you in advance for your courtesy and hoping that you will state in your worthy paper that this reply is merely to show how the immigrant is being treated, I am

Leo S. Schwabacher,

President Seattle Branch Hebrew Sheltering and Immigrant Aid Society.

Seattle, May 9, 1916.

SOCIAL CENTRE WORK IN A SMALL TOWN

Mrs. Max L. Bernheimer

Terre Haute

With the growing number of attractions offered today to the youth it is a great problem to find amusement which will serve the double purpose of keeping them off the street and at the same time educating them. One of the best of these plans is Social Center Work.

Not long ago it was my good fortune to learn that in a certain community there was quite a number of our young Jewish men and women (ranging in years from sixteen up to thirty or so) who had absolutely no way of knowing what to do in order to improve themselves—they wanted to fit themselves so as to be able to mingle with people and not feel the inferiority which had been theirs merely through lack of education and association. The solution to this was found. A meeting was called by one of the young women and a Social Center formed, with its main object "Self-Improvement," and this of course covered a broad field of work in various directions. After election of officers it was decided to hold meetings once a month, when papers on topics of the day and such other subjects as would appeal would be presented and a discussion to follow, with music and a social hour to complete the program. Night classes in various subjects, such as would be desired, were formed, in charge of capable teachers.

It is wonderful the great number of interests that develop in work of this kind—the amount of ground that is to be covered seems endless—the eagerness to learn and the conscientious application on the part of the members serve as a wonderful inspiration to those in charge. Organizations and classes such as these serve more quickly to bring together young people and create among them a sociability that is sure to show good results. Were there more of this work done our young men and women would not be drifting apart and getting so far away from Jewish influence and surroundings. With common interests and something to work for, with "Self-Improvement" as its goal, the young Jewish community cannot go astray. It is "as a tie that binds," and if the meetings can be made sufficiently attractive there need be no fear of active interest lessening.

If the attitude of the teacher toward the pupil be as a "big sister" or a "big brother"—one to whom the pupil can come with little confidences and feel that a help will be found for some little difficulty that has arisen—the bond acts as a splendid help and influence; it brings out the best and highest in each, for the knowledge that you act as a help or guide to some one is uplifting. It makes life so worth while—and acts as an inspiration for "Self-Improvement"—to be able to meet all occasions that may come across our path.

EXCHANGE BUREAU

WANTED—An experienced person as secretary of the newly formed Jewish Big Brother movement in Chicago. State age and experience, also compensation expected. Apply by letter only, with references, to C. L. Callman, 4406 Grand Boulevard, Chicago.

Social worker, graduate M. D., experienced in institutional work, orphan asylum, principal in modern Hebrew school, worker with delinquents, adults and juvenile, desires to connect with Big Brother work or general educational. Familiar with modern languages. Address L. M. P., Jewish Charities.

Experienced woman investigator seeks new connections. Address 833 Richard Street, Milwaukee, Wis.

JEWISH CHARITIES

Entered at the Postoffice at Baltimore, Md., as Second-class Matter

Vol. VII. Baltimore, June, 1916 No. 2

Education of Adult Immigrant

Grace Abbott

An Industrial School for Girls

C. Marion Kohn

PROCEEDINGS OF NINTH BIENNIAL CONFERENCE

Bulletin of National Conference of Jewish Charities.

ADDRESS ALL COMMUNICATIONS TO 411 W. FAYETTE ST., BALTIMORE, MD.

REPORTS

By Maurice B. Hexter

Reports sent to Mr. Hexter, Milwaukee, will be reviewed in these columns

Mr. Seman's report of the year's activities of his institution, printed in the May number of *The Observer,* is unusually full of achievements fulfilled and actions completed.

During the past year the lecture course, while not having the number of auditors as hitherto, has presented the following high class of lecturers. Among others we find: Prof. James H. Tufts, Mr. Charles Zueblin, Prof. Edward H. Griggs, Prof. R. M. Salisbury, Messrs. Horace Bridges, Maurice Browne, George Middleton and Alexis J. Fournier and Mrs. Florence Kelly.

The relation of internal revenue to the expense of administration, maintenance and educational department shows a self-support of 40 per cent. and the relation of internal revenue of the educational department shows a self-support of 70 per cent. Almost $12,000 was the income from the gymnasium for the year.

During the fall of the year higher education in the form of a high school course will be given at the Institute. The program of studies is planned with reference to the demanded requirements of the University of Chicago. Though not purposing solely to turn out candidates for college, it has been found expedient to have the courses formed prepare the students for college and professional schools. The course will cover a period of three years, each year to consist of twelve months, four evenings a week, each evening to have three periods.

In consonance with the recently manifested interest in the Americanization of the immigrant the institute has been making for some time past a Citizenship Survey, which is most intensive in its method and structure. A special trained worker has been secured for the investigation and tabulation. It was the privilege of the reviewer to see the spot map which is constructed as a result of the facts obtained. Thus far there are two tendencies—only tendencies—that are deducible from the data. The first is that the Jews are more apt to take advantage of the opportunities for citizenship than other foreign-born people. The second is that once naturalized, the immigrant has a tendency to move farther away from the institute and into the somewhat less congested districts. This latter tendency, however, has been shown as a result of other cognate investigations. We all await the final publication of the results obtained.

BOOK REVIEWS

By Charles S. Bernheimer

"The Soul of America"

Dr. Stanton Coit makes a plea for a distinctively American religion in the volume entitled "The Soul of America" (New York, Macmillan Company). He pays tribute to the "indwelling moral genius of the Jewish people." "I am not denying," he maintains, "that God is the God of Abraham, Isaac and Jacob; I am only protesting that it is morally preposterous for Americans to think of him in that way instead of regarding him as the God of Washington, Jefferson, Lincoln and Wilson." Dr. Coit feels that democracy in America, with the vast opportunities that this country affords, has developed a soul of a new nation, which should express itself in a distinctive religion.

A very interesting chapter is devoted to "The Jews in America." The anti-Semitism of Houston Chamberlain is criticised therein.

New Member

The Jewish Sisterhood's Day Nursery and Neighborhood House, Newark, N. J. Officers: Mrs. Solomon Foster, president; Mrs. Abraham Rothschild, first vice-president; Mrs. Louis Schlesinger, second vice-president; Mrs. Nathan Weinberg, recording secretary; Mrs. Charles Hood, corresponding secretary; Mrs. Gustav Mayer, financial secretary, and Mrs. Ferdinand Rauch, treasurer.

JEWISH CHARITIES

THE EDUCATION OF THE ADULT IMMIGRANT

Grace Abbott

Chicago

The past year has seen the development of great interest in the question of whether or not the immigrant has responded in full measure to what the public has imagined were the opportunities offered him to make himself a real part of the American community to which he has come. There has, however, been no corresponding effort to find out to what extent the opportunities which we want to be his have really been extended to him.

The great body of immigrants who have been coming to the United States for the past twenty years are between the ages of 16 and 25—past the age of compulsory school attendance in most states. They have come in largest numbers from Southern and Eastern Europe and often from those districts where the peasant is frequently denied the opportunity to come in contact with the culture of his own country; they have been largely representative of people like the Poles, the Bohemians, the Jews and the Slovaks, who have been made subject to another people, the victims often of social, political or religious discrimination.

Each community knew or should have known that great numbers were coming to it who were ignorant of the English language; that others, although in much smaller numbers, were unable to read and write in any language; that devoted as he might be to the principles of democracy, no immigrant could ever, by any logical process, arrive at a knowledge of the specific organizations through which democracy expresses itself or has been prevented from expressing itself in the United States.

These men and women, when they are admitted, have been passed as sound in mind, in morals and in body. Their coming is a proof of their eager ambition. The duty and the opportunity of the city and the nation should have been clear. It was twofold: (1) to protect them against fraud and exploitation so that such traditions as they cherished in regard to America would not be lost in their first contact with us; (2) to give them an opportunity to learn the English language and secure that kind of working knowledge of our laws and institutions as would enable them to join with us in making the United States a real democracy. To do this did not mean that a new kind of service unknown to American traditions must be undertaken in behalf of the immigrant. It did mean that the organizations and institutions of a community must be adjusted to meet the needs of the people they are intended to serve.

Our failure to protect the immigrant against organized exploitation and to give him the opportunity to acquire the information which would enable him to protect himself has been the cause of much needless suffering and unnecessary loss to the immigrant and to the community. In his last annual report the Commissioner General of Immigration calls attention to the fact that "since the law providing for the collection of a head tax from all arriving immigrants has been in force, up to the end of this fiscal year (1915) there has been collected more than $9,000,000 in excess of expenditures for the immigration service." Our neglect has therefore not been due to a lack of money.

At this time, when the loyalty of every foreign-born American is being questioned, it is important for us to ask what we have been doing for the education of the adult immigrant.

Some consideration has been given in recent years to the special needs of the immigrant children, but the subject of adult education has received little attention. The very long and costly report of the Immigration Commission contained no study on this subject. And yet its importance is twofold: (1) because of the effect which it

will have on the proper training of the child; (2) because it is necessary to enable the immigrant to make his full contribution to community life.

In discussing the education of the adult immigrant we need to decide at the outset what is to be the object of such training as we plan to give. During the past year it has been repeatedly said that we ought "to get the immigrant into our evening schools and teach him American ideals." It may be true that the immigrant is so inadequately protected against fraud and exploitation and suffers so often from racial discrimination that it is necessary for us to get him into a room and tell him that we believe in social and political equality because he might never learn this during a long period of residence among us. But until we do live up to these doctrines we cannot honestly teach them as "Americanisms" and when we do live up to them we shall not need to tell those who live among us what our ideals are.

A writer in the *Atlantic Monthly* finds one of the great lessons of the war to be the need of "moulding" the immigrant "into true Americans as fast as possible." The "moulding" process means that we set ourselves up as the "true American" type to which the immigrant is to conform. This would be as stultifying to us as it is reckless in its disregard to the talents and capacity of other peoples.

The present public interest in the hyphenated American bids fair to result in increased racial friction and distrust as well as great loss to the American community life. "Americanism" is more a matter of the future than of the past. Those of us whose ancestry dates back to the colonial period or the so-called "older immigration" must admit that we have failed to make the United States a real democracy and should be glad to avail ourselves of the help of those who come from Southern and Eastern Europe.

But the immigrant cannot really help us until he is given the kind of a working knowledge of our social and political institutions as will enable him to understand our failures as well as our successes and to initiate his own contribution to American life and not to attempt slavish imitation of ours.

Some years ago at a meeting of the National Conference of Charities and Correction the subject of what should be done, in both day and evening schools, in order to successfully prepare for American life the immigrant children and their parents, was under discussion. An "educator" who was present rose and with a display of the kind of Americanism which is now so much applauded said we had an "American system of education" in this country and that if it did not suit the immigrant he should not have come, or having come, should go back. It was, of course, quite evident to any thinking person that this superintendent would resent any interference with his "system" on behalf of the American boy or girl just as much as he did on behalf of the Italian or Lithuanian man or woman. The problem of successfully adapting our school system to meet the needs of the community has not been created by the presence of the immigrant, but each national group is a new element to be considered if the adaptation is scientifically made. A real service is therefore rendered the native American as well as the immigrant in every demand that is made that the schools be made flexible and be constantly adapted to changing conditions.

Chicago is not especially behind other cities in the educational provision which it is making for the adult immigrant. But that it is not doing what in the interest of the community as well as the immigrant should be done is obvious. According to the United States Census figures, in 1900 there were 69,771 non-English-speaking residents in Chicago; In 1910 there were 182,519; By 1914, it is estimated this number was more than 200,000; in 1910 there were 46,624 persons more than fourteen years of age who were unable to read and write in any language; in 1910 the number was 75,580. How much effort is being made to offer these people the opportunity of learning the things they need to know very few persons in Chicago have stopped to inquire.

In the spring of 1915, with the co-operation of the Superintendent of Schools and the Superintendent of Evening Classes, an investigation of the evening schools was made by the School of Civics and Philan-

thropy and the Immigrants' Protective League. Only a few of the facts learned in that investigation can be given here. That year there were 17,613 enrolled in the elementary evening school classes of Chicago —only 13 per cent. of the total non-English-speaking population. But only 13 per cent. of this 17,613 who were enrolled attended for one-half of the twenty-week session and 23 per cent. for less than one-fourth of the session. The record of illiteracy was not kept by the schools, but, so far as the principals of the evening schools knew, practically none of the illiterates in Chicago were in these evening classes.

The inference which is drawn from such figures by those who do not know all the facts is that the immigrant is to blame for this condition. Two of the Chicago newspapers recently called attention editorially to the large number of non-English-speaking residents of South Chicago and the few who had taken out their citizenship papers in that district. The Superintendent of Evening Schools reports that his classes in South Chicago have not been well attended. The papers quite rightly reasoned that something was wrong. But even superficial investigation would have indicated the real sources of the difficulties. The men who are employed in the steel mills of South Chicago work twelve hours a day for one week on a day shift and the next week on a night shift. The classes that the city offers these men meet four evenings of every week throughout the term of twenty weeks just as they do in other parts of the city. That so many have attended evening school under these circumstances is proof of their great eagerness to learn English.

In order to gain some first-hand information as to the reasons why those who enroll in the evening classes drop out in such large numbers, the Immigrants' Protective League is now visiting all those who have left three of the evening schools in typical foreign neighborhoods in the Northwest, West and Southwest parts of the city. The school principals report the reasons for leaving to be over-time work, change from day to night work, fatigue, change of teachers and discouragement over slow progress made. We are finding that these *are* the reasons most frequently given by the members of the classes. But there are others. Some left to attend a private school maintained by a teacher who spoke their language; others found the classes badly classified and that the pace was in consequence either too fast or too slow. Many would have returned after the "busy season" in their trade was ended, but thought the class would be ahead of them and preferred to wait a year until new classes were formed, others found four evenings more than they could give; a few found this number insufficient and changed for a school which allowed them to go any number of evenings they desired.

Some of the things that Chicago needs to do are clear. We must, of course, have more terms of evening school, more day classes for adults, classes organized to appeal to the different age and educational groups and classes giving practical training for citizenship every month in the year. We must have teachers who devote their entire time to the teaching of adults and we must have an appreciation on the part of the teaching profession of the importance of this neglected field of educational opportunity.

The Chicago public is coming to appreciate this problem. A joint committee representing the various civic organizations of the city is urging the Board of Education and the superintendent to act. But it is still an open question whether the new interest in the hyphenated-American will be utilized to promote the welfare of the immigrant and in consequence of the community or whether the "Americanism" of the present will merely result in more race prejudice—more friction—more injustice.

(Too Late for Classification)

Housekeeper Wanted

WANTED—Young woman, more than twenty-five years of age, as visiting housekeeper in a large city in the Middle West. Experienced social worker preferred. Write particulars as to education, training and experience.

WANTED—Woman as assistant housekeeper in a Jewish hospital. Address, with reference and salary expected, M. J. M.

A JOB AT ANY PRICE

(A Fingerprint Sketch from Life)

Oscar Leonard

Esther Margolis had told the employment department chief of the department store so pathetic a story that the chief could not turn her away empty-handed. Esther was barely fourteen. The winter was a hard one. Many girls were being laid off and no new employes were taken on. But Esther had tears in her eyes as she told her story.

Miss Greene, whose business it was ordinarily to do the employing for the firm, took Esther over to one of the managers. A kindly man was this department manager, Mr. Winters. As a result of the whispered conversation between him and Miss Greene, Mr. Winters asked Esther to tell him her story.

"You see, Mister, it's this way," she began, as tears welled up in her dark Semitic eyes, "my father died last week. We had a little store on the South Side. One evening a hold-up man came in the store and wanted to rob us. My father put up a fight. He was hurt in the head and had to go to the hospital. The doctors said his brains got hurt. He was in the hospital several weeks and then he died. We spent everything we had to bury him."

"Where is your mother, Esther?"

"My mother—she is still in Russia. My father came first and then sent for us, me and three smaller children. They are too young to work. But they has to eat all the same and I got to be papa and mama to my little sister and my two little brothers. That's why I got to have a job, mister," she concluded, wiping her eyes.

"Who looks after the children when you are away?"

"We got a grandmother. She's old, but she can take care of the children and cook for us. She can do that much if only I get some wages. Please give me a job. I don't care how little I make. It is lots better than nothing. We don't want to go to the charities. My father was a proud man and in Russia we was rich. We used to give charity to other people. Please give me a job."

"Miss Greene, I know we are not employing anyone just now, but find something for this little lady to do. Just make room for her in any department. We can't turn her away."

Esther was put to work and given four dollars a week. After she had been with the firm a few weeks, she wished to buy a coat. She said she needed it badly and would pay for it in installments, fifty cents every payday. This was against the rules of the store, but Miss Greene was consulted. She in turn consulted Mr. Winters. His order was:

"Give her what she wants, and if she doesn't pay, charge it to my personal account. By the way, perhaps our Welfare Association can help Esther and her little brothers and sister in some way. Suppose you find out something about that, Miss Greene."

Miss Greene took the trouble of personally visiting Esther's home. The address given by Esther proved to be that of a fairly prosperous grocery store.

"Could you direct me to where the Margolis children live?" she asked the grocer.

"My name is Margolis. Is it something about my children?"

"Have you a girl by the name of Esther?"

"Sure; my Esther, she works in a big department store. Business ain't so good and she wanted winter clothes, so she got a job."

"Are you her father?"

"Sure. And here's Esther's mother," he said, pointing to his wife, who had entered from the back part of the store.

"Miss Greene made no further inquiries. Her astonishment was so great she could say no more. She rushed back to the store and related her findings to Mr. Winters. He could hardly believe what he heard. He did not wish to acknowledge that he had been "taken in" by a "mere slip of a girl." He called for Esther. When she came in he asked calmly:

"Esther, did you tell me your father was dead?"

"Yes, sir."

"And your mother?"

"She is in Russia."

"Esther, are you telling me the truth?"

"I—certainly—" she faltered.

"Come now, Esther," he interrupted. "You know that is not true. Let us hear the truth."

"I—I did tell a lot of lies, but, Mr. Winters, I wanted to get a job. I just knew I couldn't get it, so I made up that story—I just couldn't help it—"

Mr. Winters admitted inwardly that Esther would not have gotten the job otherwise and directed that she be kept in the firm's employ.

AN INDUSTRIAL HOME FOR GIRLS

C. Marion Kohn

Philadelphia

The Industrial Home for Jewish Girls, now the Grace Aguilar Home, came into existence in 1904 through an appeal of the Jewish community to establish a sectarian Home for girls who neither would respond to probation by the court nor private home placement. The house, completely equipped, was given by Mrs. Abraham Kirschbaum to the Philadelphia Section Council of Jewish Women, under whose auspices it still continues and which has since been maintained by voluntary contribution. The Home is at present located at Penn and Magnolia Streets, Germantown. The following article in its delineation will attempt to portray typical, not exceptional, cases in their relation to the Home, as I knew them during my residence from 1907 to 1910.

Our problem lay with the girl of foreign parentage and its solution was two-fold. First, the girl, she had to be sent to school, trained industrially, taught homecraft, her recreation provided and her religious education most intelligently supervised. Second, the family status; often the adverse influence which had surrounded the girl prior to her coming to the Home affected the whole family structure. Confidence had to be gained and the requisites of the home studied; perhaps there was need of more suitable employment, a better neighborhood, a sanitary house or more healthful recreation for the whole family, vocational guidance and steady encouragement. Perhaps the girl was motherless; reared in a strained environment without the guidance of that love which means most to child life. Believing she was misunderstood, she early left home, seeking that illusive something which she, even to herself, could not define. She was restless, sensitive and introspective and drifted into Juvenile Court. To that girl the Home came as a benefactor. There she found friends to whom she might go at all times; friends who had learned through experience with many the secret of winning affection and confidence.

Dora, a foreign child, came to us when fifteen years of age. She had never gone to school, but had worked soon after coming to America. There was so much more that was attractive outside of her poor, dingy tenement than the one room where she and her whole family lived huddled together and where there was no place to be by herself or entertain a friend after a day of toil. A young man in her shop assured her that all "truly" American girls went to dances and stayed out late at night. Thus, Dora drifted away from home and, like many other girls in a strange land, she was bewildered and allured by the glamour of the city. So it happened that she was committed to us and we, because we felt the lack of the State's protection to the girl, the lack of compulsory schooling for the immigrant and the mal-adjustment between the girl and her home, were glad of our opportunity for usefulness. She has since learned the art of self-help, of independence and of skill, and has capably taken her place in the world outside. Ever since I have visited her home and having gained the co-operation of the parents, their help was of greatest value.

How did the Home bring the girl charged with larceny to a realization of a different moral and social standard? She might have told us that she was the sole contributor

to the family support or that her employer paid her an insufficient wage or that her sense of vanity was attracted by a coveted object and she could not resist any or all of these.

To change her attitude, if it was merely the result of an economic pressure, was simple enough with moral and educational appeals, but if it was the result of mental weakness the task of character strengthening became more difficult.

Often the girl was found in need of psychological observation and only through our careful study and a period of training could any degree of success be attained.

A problem ever perplexing was how to change the deliberate wilfulness of the girl to a proper attitude toward life. Many serious offenses have been committed by those whose minds seem to have been most clear, but the fact that the girl could think vividly and steadily was one of the greatest assets to the worker interested in her welfare, and when the mental attitude was once changed to the proper channel there was opportunity for her becoming of service to society.

The process was slow, but little by little the truth was borne in upon her that correctness of action was within herself and that only by carefully directing her own will could happiness, after all, the quality of life for which she was seeking, be attained.

May I tell you of Helen, who came to the Home when thirteen? Her mother drank to excess and was of low moral tone. When the child was taken away from the house no one even cared about her going. She had always been delicate, had not gone to school and had worked at tobacco-stripping from seven years of age. She told how the fumes of the tobacco made her sick and she was forced to sleep in the room over night to accustom herself to the odor. So it happened that when she came to us her physical and mental development were so sub-normal that it took several months to determine that she was not feeble-minded. Within a year her improvement was so remarkable that she was able to attend the fourth grade of a public school. Seven years have passed since then and now she is married and it is interesting to know that during 1914 she was a good volunteer assistant to one of the largest philanthropic organizations of the city. Four girls studying trained nursing, a number successfully engaged in various fields of industry and still others who are married and have homes of their own had stories that spoke of struggle. The number of girls who are termed successful attest the value of small homes for girls.

We strongly accentuate the importance of a well-defined system of after-care for girls leaving our Home. It was comparatively easy to do well in a carefully disciplined Home, but the test of proficiency came when the girl again took a place in a normal environment and the best efficiency could be achieved when the proper adjustment was made for the girl as well as by her.

Perhaps you would be interested in failures, too, but failure is but a comparative term, and the final estimate of soul development rests with a higher power than our own.

It is a serious work that the Grace Aguilar Home has attempted and seriously should it be considered. The community can take its part by contributing its share so that the most highly specialized people ready for best service may be secured. Pity there is for the orphan deprived of father and mother; but thrice pitiable is the child whose parents live, yet who is deprived of its rightful heritage: "a normal home."

The officers of the institution are: Honorary president, Council of Jewish Women, Mrs. August A. Eshner; president, Mrs. Miriam K. Arnold; first vice-president, Mrs. Louis Gerstley; second vice-president, Mrs. Joseph N. Snellenburg; treasurer, Miss Pauline Levy; recording secretary, Mrs. A. Marks; corresponding secretary, Mrs. R. A. Schoneman.

Recently the following amendment was presented and adopted: "That cases would be accepted from any section of the Council of Jewish Women, provided that there was not a Jewish or non-sectarian institution doing the same work in the city applying. The cost of maintenance is $250 a year, for which the section is responsible.

NERVOUS AND BACKWARD CHILDREN

Isadora Bernstein

Brooklyn

While teaching in what was called a mixed class, wherein boys and girls mingled and where boys and girls of different mentalities were compelled to remain, my attention was called to a little boy, sad and forlorn. Upon close observation I knew that the regular classroom was not the place for him and yet there was no other class to which to send him. He was compelled to continue until such time when a special class could be formed for children of the same mentality.

Six years ago I organized a class known as the Ungraded Class, the aim of which was to help the nervous and backward child.

My one aim is to train the child to habits of industry, to develop any latent faculties, to teach the ordinary school subjects, to give necessary recreation and physical training, which will improve the child physically and mentally; in short, to develop to the utmost their limited possibilities. In order to accomplish any results, it is absolutely necessary to understand the pupil thoroughly.

The work moves slowly, as the first essential in training the nervous and backward child is to gain his confidence. The child is not only timid, but often sulky, due to resentment at being placed in a special class. He looks upon this as a disgrace, not as an attempt to help him, and it often takes weeks to rid him of the idea. It is sometimes very helpful to ignore a new-comer for two or three days; this gives the child an opportunity to act freely and to be unknowingly observed. A medical record, which accompanies each child upon admission to the ungraded class, decides the necessary treatment for the individual, whether it is defective vision, defective teeth, adenoids, tonsils, stuttering or stammering, it matters not which.

Next the parents of the child are interviewed, to obtain as much of the family history as possible without arousing suspicion or resentment. It is necessary to impress upon the parents the importance of proper feeding, diet being one of the most important factors for building up a nervous and backward child.

The early part of the morning is devoted to arithmetic, writing and reading. A greater part of the time is devoted to sense training to arouse dormant faculties. Daily recreation includes games, gymnastic exercises, walks to places of interest. By far the most important work of the classroom is manual training—rug making, chair-caning, basket-weaving, painting and carpentry are taught. It is a known fact that sub-normal children are, as a rule, splendid manual workers. To encourage them in their handiwork and to teach them values, the articles they make are sold and the gain above the cost of materials is turned over to the children.

"The Social Problem"

A second edition of "The Social Problem," by Prof. Charles A. Ellwood, has just been published (New York, Macmillan Company. $1.25). The author argues for the promotion of moral practice and moral ideas; that moral training must find a place in our educational system. This system, he says, has failed also to recognize the value of social studies; they are not recognized in the curriculum, whereas considerable attention is given to physical science and self-culture studies.

He believes in the improvement of social conditions by the utilization of the services of experts. He says: "The universities produce experts in law and medicine, in agriculture and engineering, but experts dealing with the problem of human living very rarely, yet these experts are the ones most needed at the present time if Western civilization is not to perish through its failure to solve the social problem."

He analyzes the roots of individual character, namely, heredity, general social environment, personal education. He emphasizes the value of improving social leadership. The solution of the social problem, therefore, depends upon finding and training social leaders; and this should be largely the work of the educational system.

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

MONDAY, MAY 8th

SECOND SESSION

Three-Minute Reports From Cities

Session Chairman, MR. ABEL DAVIS, of Chicago

The Chairman called attention to the fact that the papers were to be of three-minute duration and stated that, owing to the number of papers to be read, the rule would have to be complied with, except in cases where the Conference decided to grant more time.

Julia I. Felsenthal

Minneapolis

We in Minneapolis, like all other communities in the United States, take care of our own Jewish poor. We never send anyone for any cause whatever to the "City Poor Department" for relief, although as a disciplinary measure I find it wise at times to propose referring certain applicants to the Public Charities.

I think, however, I should prefer to speak of our needs instead of what we have accomplished. We have no Jewish eleemosynary institutions whatsoever, no hopsital, no children's shelter, although the institutional facilities for the temporary care of children are totally inadequate.

I think a very unusual situation exists in Minneapolis. There is remarkable co-operation between the different communal societies and but little friction. All the various groups have representation on our Board, where mutual understanding and good-will prevail. There is very little private collecting, though we still occasionally hear of collections.

A. S. Newman

Cleveland

In Cleveland the past year has been one of development.

Our Federation of Jewish Charities is raising this year $120,000, as against $92,000 raised last year. Furthermore, $550,000 has been collected for the erection of a splendid new, modern Jewish Hospital, which will within about sixty days open its doors.

In addition to this, $135,000 has been raised by Cleveland for the War Relief Fund. Our Federation conducted its campaign in a somewhat unique way. Unlike the procedure in many other communities, there was no mass meeting and no personal solicitation. The campaign was conducted entirely through the daily newspapers.

Among the new activities undertaken in our city recently are the following:

1. The establishment of a branch of our State-City Employment Bureau at our Jewish settlement house.

2. The employment of a nurse by our Jewish community to devote all of her time and effort to work with expectant mothers and with mothers and infants.

3. A survey of the city's cripples, which, we hope, will result in an employment bureau for the handicapped, is being made.

4. After greatly increasing its membership, our local B'nai B'rith Lodge has acquired a splendid building, which is now the home of the organization.

5. A philanthropic gentleman of our community is defraying the expenses of a study which is being made at the present time of many of our former Jewish relief cases for the purpose of securing a variety of data to serve as a guide in various respects for our work in the future.

6. A survey of our Jewish relief work has been made by a committee of experts under the auspices of the Cleveland Foundation, who at the same time made a survey of the following more important relief organizations of the city:

The Municipal Relief Bureau

The Mothers' Pension Division of the Juvenile Court.

The School Pension Division of the Board of Education.

The Associated Charities.

The Salvation Army.

The Volunteers of America.

The Charities Clearing House.

It will be a source of satisfaction to a gathering of Jewish social workers to know that the Cleveland Foundation, as a result

of this survey, gave the Jewish relief work the first place among the organizations surveyed. The Survey Committee studied in large measure the adequacy of investigations and of acquaintance with the cases handled, the adequacy of the services performed and of the relief given, the promptness of relief, the results obtained in the cases studied, the general policies of the organization and the quality of the case records.

Isidor Kadis

Savannah

In 1904 the late Dr. David Blaustein made a tour through the South and West, visiting many Jewish communities. Some of the observations and impressions he then gained are of considerable interest in view of the conditions which prevail now.

The most striking thing that Dr. Blaustein observed was the lack of social centers or socializing forces or agencies of any kind established in the smaller Jewish communities of the South. He observed that, in spite of his prosperity, the Jew in the smaller cities craved for something other than the success of his business, or, as Dr. Blaustein observed, one cannot live by bread alone. This was a serious matter and this desire for social life became more intense with each year.

Progress in the smaller Jewish communities was slow. Slowly but surely, however, as the communities increased in numbers, the need for social centers became urgent. Efforts began to be made for the bringing together of the various elements in the community. This is the process that took place in Savannah.

Savannah is not a new Jewish community. It has a record of being one of the very oldest in the United States. In fact, the Jewish settlers came over only three or four months after the renowned General Oglethorpe landed on the bluff called Yamacraw and established a colony. This was in 1733. Since then the various streams of Jewish immigration have brought their numbers to Savannah and today we number a Jewish population of about four thousand.

Not being an industrial city, the conditions of congestion with their attendant specific ills and problems are not to be found in Savannah. However, while there were no specific problems confronting the Jewish community, there was evident a need for some common activity which could bring together the native as well as the immigrant settler and develop a unifying force in the Jewish community not alone for the Jewish community but equally as well for the effect it might produce on the outside world. Those interested in the welfare of the Jewish community kept on dreaming of this consolidating force for many years.

Conferences were held, but still nothing tangible was obtained. For a number of years the local Council of Jewish Women had been conducting a kindergarten. In the fall of 1911 the ladies of the Council invited a group of men who were interested in bringing about this unity of Jewish effort. It developed that the capacity of the community required something to be undertaken on a larger scale. It was realized that there was needed in the city a social center communal institution which would bring together all elements and which would bring spiritual aid rather than relief.

At this juncture Rabbi George Solomon, who had been the visionary of the entire movement, enlisted the interest of Col. Sigo Myers, who expressed his desire to contribute on behalf of himself and his family the sum of $25,000 towards the erection of a Jewish Educational Alliance Building as a memorial to his brother, the late Mr. Herman Myers, for many years a mayor of Savannah and a conspicuous member of the community.

Mr. Myers' condition was that the Jewish community give reasonable assurance for the erection and maintenance of the building.

Very soon an organization was perfected, temporary headquarters were opened and the movement for the erection of a community center building was launched. Local conditions, however, prevented the commencement of work on the building until June, 1915.

The building was completed and occupied on January 1, 1916, and represents a total investment, inclusive of site, building and equipment, of more than $50,000. In November, 1915, a popular campaign last-

ing five days was conducted and the sum of more than $10,000 was subscribed for the completion and equipment of the building. In addition to that more than 350 members were secured. The feature of the campaign was the participation of the young people, who were brought together one evening in a grand rally, which acted as the opening gun of the campaign. The young men's team was in the lead in subscriptions as well as in memberships secured.

Our building is three stories in height and occupies a site sixty by ninety feet. The lower floor contains a children's game-room, a boys' clubroom, kindergarten room, household science room, ladies' and gentlemen's locker-rooms and shower-rooms.

A space of twenty by forty feet is left uncompleted and in the very immediate future we intend to install a swimming pool.

Our main or second floor has a very spacious social hall, a library and reading-room, the office, cloakrooms, two large lodge or meeting-rooms, which can be thrown in one assembly hall with a seating capacity of 250 when it is used for smaller social functions or as a dining-room.

On the third floor is our auditorium, with a seating capacity of 600, equipped with a stage, dressing-rooms and ladies' and gentlemen's rest-rooms. Our gymnasium classes are held on this floor. Since we have been able to secure portable apparatus we have easily managed to use this floor for both auditorium and gymnasium.

Since the opening of the building every Jewish organization and society has made the Alliance its headquarters. About twenty-four clubs and organizations are thus housed in our building. We have two junior, two intermediate and one senior boys' clubs; one junior, one intermediate and one senior girls' clubs. All of these clubs have a total membership of 300, and these we organized into a central house council, which gives unity and scope to the work of the various clubs in the building. The chief efforts of the council thus far has been directed on two lines.

First—The establishment of a house magazine known as the Scroll or the Megilah. The first number appeared during our dedication in January and was quite a handsome souvenir volume of Savannah Jewry.

The other effort of the Council has been in the direction of entertainments. Our gymnasium was only opened in February and we have a total registration of more than two hundred in our gymnasium classes, which are under the supervision of our local playground director. Our gymnasium classes are well taxing the capacity of our building. In fact, our total attendance for the three months, January, February and March, has been more than 20,000, which went beyond all our expectations.

With the co-operation of the B'nai B'rith Lodge we are planning an extension of our night school, as well as the establishment of citizenship classes.

For the summer, beginning with June 1st, we will introduce a summer program, which will include summer gymnasium classes, handcraft work, as well as study, story hour and sewing circles. Naturally, our work of Americanization is not as considerable as in the large cities. Our work of Judaization is, however, larger.

As a Jewish educational institution, we aim to promote Jewish tendencies and foster Jewish ideals. Along with our facilities for physical, social and ethical development we try to emphasize Jewish interests. This is true in our lectures, in our clubs, as well as our public celebrations. In this direction we have found the co-operation of the Hebrew School of considerable advantage. Although the Hebrew School is not housed in our building, our facilities have been gladly given to the Hebrew School for its so-called external work, girls' clubs, entertainments, teachers' conferences, rehearsals, etc.

It is gratifying to know that our building is being looked upon as a civic center and we have made our Alliance an "open door," extended wide open and welcoming all social and civic forces in the community, whether Jewish or non-Jewish. Our non-Jewish neighbors are availing themselves of our facilities. Nothing, however, can more clearly define our aim than the epilogue for our campaign, which I will here quote you in conclusion.

"In this Alliance we shall meet for each other's betterment, indeed. Here the leaven of common service will help to clear away all prejudice and envy, all down-

ward looking and hatred, all false condescension or foolish discontent; here, as we recognize that distance has merely magnified weakness, we will learn to find in each other the source of strength. The Alliance means much to Jewish Savannah; it means sweetness and light and joy and a pleasure which gratifies but does not drain; it means opportunity to the neglected, steadiness to the control and management of the Federameans a growth in citizenship, a defiance of poverty, an escape from drudgery—a newly-won knowledge, a newly-found kindness, a newly-felt peace."

Julius Goldman

New Orleans

The Jewish Charitable and Educational Federation of New Orleans was organized three years ago. Not only did the Federation succeed in bringing into its fold every local Jewish philanthropic activity but it also organized on an efficient basis the outdoor relief work of the community under the bewildered, fulfillment to the aspiring; it tion.

With a membership of 1600 out of a Jewish population of 8000, the Federation collected $52,000 for the year 1915 for local needs.

Our experiences of the past twelve months prompt us to testify to the ability of the Federation to raise funds in addition to regular contributions. We have proved that federation not only protects the community from promiscuous solicitations but it also develops the habit of giving, enabling the community to raise additional money for new social needs and emergencies with less effort and at a lower cost of administration.

In the case of the recent campaign for funds for the relief of Jewish war sufferers, a committee from the Federation, having at its immediate command the accumulated experiences of Federation propaganda, succeeded in raising $56,000 from 1150 contributors at an administrative cost of 1 per cent.

Seven months prior to the campaign for war funds, the Young Men's Hebrew Association in its effort to broaden its usefulness as a social and educational institution prepared a program of work calling for an expenditure of an additional $6000 a year for three years. Within thirty days a three-year guarantee fund was secured as additional contributions without additional administrative expense.

On the other hand, when the Young Women's Hebrew Association called for additional funds for new quarters and the development of activities, the Federation met the need promptly from its general fund. An increase of 30 per cent. in the disbursements of the Relief Bureau was also financed by the Federation from the regular contributions.

That a Federation of three years' existence met promptly and adequately the philanthropic needs of a Jewish community without recourse to the old methods of raising funds is an indication of what may be done by any community that organizes itself into a group representative of every element of its Jewish population.

The consolidation of six relief-giving organizations into one Relief Bureau under the management of the Federation proves that a united community can organize its activities as well as the administrative work of its philanthropies on an efficient basis.

Jules K. Hexter

Dallas

Reporting for the Federated Jewish Charities of Dallas and also the Charities of Fort Worth, I am glad to say that the past year has been one of the most satisfactory in the development of our work.

The general situation is marked by a close co-operation between our organization and the Board of Public Welfare. We have availed ourselves of the facilities of the Welfare Board, much to our advantage, and I would suggest that smaller communities do not hesitate to do likewise.

The Social Service Work for the year, as conducted in Dallas, would not be interesting to those of you of the larger communities, but I am especially pleased to say that at the School of Social Service, wherein a series of lectures was delivered to a class composed largely of volunteer workers, we had some seven or eight Jewish women in attendance. We feel that much good will result from their education at the School.

With the closing of the Galveston Industrial Office, through which our community handled about sixty immigrants here, this activity ceased, and our time is devoted to local conditions and the accumulation of funds for the American Jewish Relief War Fund.

We have our office now in charge of the President and, until recently, two paid social workers.

Dr. Fox, of Fort Worth, was to have furnished me with a memorandum of his organization, but he failed to do so, and I am not fully advised as to conditions existing there in the Jewish charities. I can only say, however, that the community is maintaining its Communal Center House and is administrating its general charities in a most efficient manner. The relations between the two cities (which are only thirty-two miles apart) are very close and satisfactory in every respect.

I can assure you, for both Dallas and Fort Worth, that the National Conference will continue to have our hearty co-operation in all particulars.

Oscar Leonard

St. Louis

I want to say that so far as St. Louis is concerned, we cannot pride ourselves on having done anything wonderful or new with the situation we had at hand. We were glad that we were able to take care of those who came to us for relief, and spent $10,000 more than the community had given us, but want to say that when we let them know about it, they made up the deficit. We don't expect to have a deficit any more, and yet we expect to continue to be as liberal as we have been.

Our Board of Education thought that we should not continue our summer school. As far as we were concerned, we made up our minds that we were going to have a summer school for the children, and they granted the money for one year, providing that out of our funds we conducted a summer school in the public schools of our district, and 52 per cent. were Jewish children. As a result, the Board of Education decided that our school should continue again this year in full force.

Louis Wolf

Philadelphia

During the last year the Federation has collected an additional $20,000 in the face of a collection of $300,000 for the war sufferers. This makes the total of the Federation $225,000, double the collection of the first year, which was eleven years ago.

We have also instituted a banking system which we can safely advise all the Federations to adopt. It takes in children between the age of six to fifteen years, and we now have 1700 members.

During the last year we have started two new departments, Social Service Bureau and Children's Bureau, both of which have connected with them all the large institutions in Philadelphia, whether affiliated with the Federation or not. The Children's Bureau is a clearing-house for all the Jewish children of the city, and no institution will accept a child unless it has first the sanction of the Bureau.

There were other activities during the year, but time will not permit their being stated here.

Charles I. Cooper

Pittsburgh

I shall confine myself strictly to those phases of our work in Pittsburgh that were new in the year 1915.

Our Federation is four years old; its income was a little more than $70,000. Last year we instituted a campaign to raise the income to $100,000. We believe we were fairly successful and consider this as evidence to the fact that our Federation has a strong hold upon our community.

Originally, our Federation was no more than a fiscal agency. Its duty was to raise money; others did the spending. Last year it has dawned upon us that the Federation has a direct responsibility to its membership and has undertaken to know more of the services that are rendered the community by the various beneficiary institutions. We expect greater co-ordination and efficiency as a result.

Two new institutions were given homes in our city during the year. Our Y. M. H. A., with a membership of 1400, purchased a building, one that will amply min-

ister to the needs of its membership. The Hebrew Institute, an institution of a kindred nature, is just completing a $50,000 structure.

The Children's Bureau, as a constituent agency of our United Hebrew Relief Association, is the most prominent innovation in our charity work. It is hoped ultimately to co-ordinate all our work with children under the auspices of this Bureau. Two things will be emphasized during the first year: Thorough medical examination of all children under the care of our Society, and consistent follow-up work with the aid of a body of trained volunteers. The second phase is mental hygiene work in connection with a clinic conducted by our local University.

There is an increased desire in our city to carry out research in Jewish Social Service. We are hoping to have our work surveyed. Possibly, we have hit upon a way of having our work constantly surveyed instead of an occasional efficiency test. I am hoping I may be able to report something definite along this line next year (for now my time is up).

H. Joseph Hyman

Columbus

According to all good authorities, in social service work, our Community is doing splendidly, because we have a deficit in the treasury of every organization. Our Federation, though, has joined the Progressives this year, since it has decided to have a social worker at its head, and you can see for yourself that it has chosen wisely.

Columbus, I think, is doing excellent work with the inmates of the State Correctional Institutions. Services are held in the Penitentiary every Sunday morning for the Jewish prisoners, and a committee looks after the welfare of the men during the time they are incarcerated and afterwards. In connection with the Boys' Reformatory, the same work is done.

The biggest undertaking of the Community at this time is the building of a Community House, for which there is a great need. It is to be a Community House in fact, for every man, woman and child is going to help build it. I hope that at the next Conference we shall be able to report the success of this undertaking.

Sophie Hersch

St. Joseph

I have no paper, because I did not think that what I might have to say would be of sufficient interest to appear in print.

But though I might not have very much to say, there is a great deal that I might learn at this Conference. I am here in an entirely different spirit from that with which I attended the Conference at Memphis in 1914. At that time I had just gotten started in the work; I was a "freshman," and I thought I knew a great deal. I thought there was not much I could learn at the Conference. I didn't learn anything. Having been in the work almost three years, I am now aware of my limitations. I expect to learn a great deal this time.

Inasmuch as the work in our community and that in other communities of similar size differs so greatly from the work in large cities, it might be well for us to have a discussion some time during the Conference about our particular needs. I would like, for instance, to have some one tell me how to get along with the Orthodox elements in our community, particularly in regard to organized charity. Some of the delegates who are here this morning will see the point, I am sure.

The transient problem is much more acute in Western and Middle-Western communities than it is in the East. A system of exchange of the records of transients between several communities would facilitate greatly the handling of that sort of applicant. Some time ago we started in to send the record of every transient who came to our office to Kansas City and some smaller communities, with very good results. At the close of each day we would mail them a small card with the record of every transient who had applied during the day and they would do the same. In this way we became familiar with many cases before they came to us and we knew exactly how to handle them when they appeared at our office. Once I nearly caught a man who had deserted his family in a neighboring town, but he ran away before the officer got to the office. We

ought to have a discussion of the transient problem.

Ray S. David

Denver

As you know, we are just in our infancy, five months old. We are formulating plans which will develop into community interests and activities that will take in the young and old. We have problems peculiarly our own, but hope to be able to meet the demands.

We are emphasizing child-welfare work. In the last four months we have admitted four children into the National Jewish Hospital for Consumptives, ranging in age from six to fourteen years. These children have a history of tubercular parents.

Through the Council of Jewish Women, we obtained permission of the School Board to use the school grounds in the Jewish district for playgrounds. These playgrounds are supervised by two teachers. We are planning to extend this work this summer to the adults, having outdoor sewing classes, recreation, baby conferences, etc.

Community institutions are very much needed and we hope to put into force and action a broad social program, which we will present to you next year as a reality.

Blanche J. Hart

Detroit

The United Jewish Charities of Detroit is very proud of the fact that they have not sent a child, other than deficient or defective, to an institution in the last four years. About six months ago the United Jewish Charities purchased an eight-room house, placed one of our pensioners in charge and are now using same as a temporary receiving home; at no time are there more than ten children in the home. We are now planning another such home center and we hope as the number of dependent children increases to handle all in this way until permanent homes can be found. We average about forty boarding children a month and try placing only the temporary ones in our receiving home. This home has none of the earmarks of an institution either in management or furnishings and everyone visiting is impressed with the fact that the children are in normal surroundings and regret that more children cannot have the benefit of such a good home. Our day nursery is now used for the few children whose mothers are ill and for children whose mothers are employed in our workroom; what with the State Pension Law and our increased allowance to widows and deserted women, it is only in the fewest cases that it is necessary or desirable for mothers with children to do work outside their homes.

The evolution of the work of the United Jewish Charities of Detroit has been most interesting, as each year more and more of their activities have been turned over to the municipality; we never duplicate, only supplement. All social activities of the United Jewish Charities are now under the auspices of the Municipal Recreation Commission; they conduct all boys' and girls' clubs, including Scouts and Campfire activities; all social and esthetic dancing, dramatics, basketry, all athletics, besides a moving-picture entertainment each week and conduct a playground on our premises. This Recreation Commission employs only trained workers, and when possible have assigned their Jewish workers to our institute. The co-operation between this commission and our educational or settlement committee has left little to be desired and they are in daily consultation. All expenses are met by the Recreation Commission, the United Jewish Charities turning over their equipment. Our English classes for foreigners grow smaller each year, as our public schools are doing most effective work along these lines and we anticipate that another year it will not be necessary for us to conduct any English classes and it may also be possible for us to discontinue our citizen class. As the municipality assumes the responsibility of more and more of our activities, it allows us the opportunity to branch out and do more efficient work along the lines still under our control and to take on new activities not provided by us so far or by the city.

Charles S. Bernheimer

New York (Manhattan and the Bronx)

War Relief—It is interesting to note that of the approximate five million dollars collected for Jewish war sufferers abroad by

the Joint Distribution Committee, representing the American Jewish Relief Committee, Central Relief Committee and People's Relief Committee, with Mr. Felix M. Warburg as chairman, New York City contributed, apart from pledges, to April 15, 1916, $1,144,784.57.

Bureau of Philanthropy—The most recent organization in philanthropic work in New York City is the Bureau of Philanthropic Research, under the auspices of the Council of Jewish Communal Institutions. Mr. Morris D. Waldman is secretary and director of the Bureau and Mr. A. Osaroff, formerly secretary of the Public Charities Association of Pennsylvania, is assistant director. In outlining its plan and scope, the Bureau states that charitable activities of the Jews of Greater New York are carried on by about one hundred organizations of considerable size in addition to a number of smaller societies and that the total expenditures of the larger organizations alone exceed three million dollars annually. It is the purpose of the Bureau to determine the needs and resources of the community. It will therefore serve as an agency for investigation, a center of information, a means of co-ordination and a medium of co-operation of the Jewish philanthropic activities of New York City.

Federation—In the matter of federation, the New York Jewish community (exclusive of Brooklyn, which has a federation of its own) may be said to be in the "exchange of notes" stage. A plan is being submitted by a group of well-known men associated with the Jewish philanthropies of the community for consideration by a large number of charitable organizations and there is every expectation that a satisfactory scheme of federation will be adopted.

Child-Caring—Child-caring institutions have been much to the fore in New York City on account of the investigation pursuant to the controversy between the state and city charity departments as to standards to be set up. Dr. L. B. Bernstein was a member of a committee of three advisers of the New York City department, the other two members being representatives respectively of the Protestant and Catholic faiths. This committee made a study of a number of institutions. The results, on the whole, show an excellent standard on the part of the Jewish institutions.

The Hebrew Orphan Asylum, of which Mr. Solomon Lowenstein is superintendent, feels, however, that its present structure is inadequate to the demands of new phases of work and has therefore announced that it will sell its present property and move into the suburbs, where suitable buildings may be erected, the plant to provide for modern educational needs, for improved vocational and industrial training, for better recreative and social opportunities.

Trade and Vocational Training—Trade and technical instruction has received an impetus in the expansion of the Hebrew Technical Institute, which recently dedicated an annex, a new building, a memorial to the late Morris Loeb, and including an auditorium, a memorial to the late Joseph B. Bloomingdale. The cost of lot and building was more than $275,000. The new building contains gymnasium, roof garden, classrooms and shops.

Vocational Guidance—There is a committee on vocational guidance of the Kehillah and a similar committee of the United Hebrew Charities, both under the chairmanship of Mr. Henry J. Eckstein. The former is planning a survey of vocational opportunities for Jewish children in conjunction with the Bureau of Philanthropic Research. The latter has established an office at Bronx House and children of beneficiaries of the United Hebrew Charities are tested with the view to recommendation for prevocational training in the public schools as well as trade and vocational training. Several have entered the laboratory of the Manhattan Trade School, which is intended to test the vocational aptitudes of the girl pupils. This school is part of the public school system.

Employment—The employment situation is now in a fairly satisfactory state, there being no great difficulty as to employables. The usual problems remain as to the handicapped and a certain number who fail to adjust themselves.

The problem of properly training young persons for useful occupations is engaging the attention of communal workers, Jewish and others.

The Federated Employment Bureau for Jewish Girls (the outgrowth of the Emer-

gency Relief Committee), reorganized in October, 1915, represents the Jewish employment bureaus and organizations interested in employment and employment problems affecting girls in New York City. A joint board of this bureau and of the Placement Clearing House of the Kehillah is now considering a plan of organization which will include provision for employment and disposition of employment problems with reference to both men and women.

Tuberculosis Sanatoria After-Care—The Joint Committee on Tuberculosis, representing the United Hebrew Charities, the Free Synagogue and the Montefiore Home for Chronic Invalids, has for several years conducted an experiment in sanatoria aftercare of tuberculosis patients of the Bedford Sanatorium and their families. The work has just been enlarged to provide such care for Jewish patients from all New York City sanatoria, including Bedford, Otisville, Raybrook and Sea View Hospital.

Communal Centers—In the field of social and communal centers attention should be called to the establishment of a large institution on East Eighty-fifth Street which will include a Jewish kindergarten and a Talmud Torah as well as all the usual entertainment, club and athletic appurtenances of a social center, and the planning of a similar center on West Eighty-sixth Street.

Training Schools—New York City this summer for three weeks in the latter part of July will be the meeting place of a summer course for Jewish students of philanthropy, under the auspices of the Jewish Chautauqua Society and the National Association of Jewish Social Workers, and in the fall the city will likewise be the headquarters for the School of Jewish Communal Workers, for which an extensive curriculum has been mapped out.

Ruth Berlozheimer

Chicago

In any discussion of community activity in behalf of the Jewish poor of Chicago, it is necessary to keep clearly in mind the general plan which underlays all our constructive measures—focused in the Associated Jewish Charities, the central distributing point for funds and pivotal center of our social work.

Typifying this idea is the centralization this year of all our field agencies under the one roof of the new Administration Building, a gift to the Associated Jewish Charities from Mr. Julius Rosenwald on the occasion of his fiftieth birthday and housing not only the Jewish field agencies but the West Side offices of the United Charities and the district probation officer of the Juvenile Court.

Our devotion to the principle of federation, increasing as it is from year to year, finds notable expression in several of the movements inaugurated during the past year. Chief among these is the Case Conference Committee, a standing committee organized under the Central Registration Bureau, consisting of those who in each affiliated organization are charged with the duty of case diagnosis. In the institutions where the staff is small, the representative is usually the superintendent; in the field agencies in which the staff is large, the assistant. This Committee meets once each month to consider problem cases brought before it for general discussion and a decisive plan of work where possible. Aside from these regular monthly meetings, conferences are called whenever necessary by organizations interested in problem cases according to a well-organized plan of operation. These conferences serve a manifold purpose. Primarily, they crystallize in the minds of the workers concepts always more or less amorphous; they help to control and direct public opinion in behalf of the family, because the plans made are thoroughly understood, agreed upon and promoted by each agency, and they place the major responsibility for the care of the individual family with one organization to which thereafter all work is referred. They insure also continuity of service, without which case work can scarcely be considered successful.

The Relief Department, under Miss Taussig, is operating under a completely new plan of districting. Formerly each worker was assigned a small district and was responsible directly to the assistant superintendent. The present plan divides the territory into larger districts, each one cared for by a small but complete staff

consisting of supervisor, workers in number proportionate to the size of the district and a corps of volunteers. This plan leaves the assistant free to handle the more serious cases, for the supervisor is responsible for preliminary investigations and routine district work. The self-support department of the Relief, under Miss Taussig, by which sums of money are invested in small business ventures for partially handicapped families, has been materially strengthened by Miss Taussig's new plan of volunteers. Members of the Young Men's Associated Jewish Charities, with their wealth of valuable business and professional experience, have been given the opportunity for volunteer service in behalf of these struggling enterprises. The idea is a brilliant one and bids fair to be the largest determining factor in an increased application of the self-support idea.

A sewing-room has been opened and put in charge of a professional teacher for the instruction of the mothers of families receiving aid; it is also used as a work test for employable women. A workshop, too, has been opened for the manufacturing of brooms by blind men or those whose sight has partially been destroyed.

Michael Reese Hospital, through the generosity of friends, is experimenting with vocational training for the adult convalescents in the wards. One-legged, one-armed, partially paralyzed or otherwise crippled men and women are being taught to make toys, character dolls, jig-saw puzzles, baskets, rugs, knitted garments and other articles of commercial value. This training, of course, is of therapeutic as well as a vocational value.

In conjunction with the non-Jewish community, the crippled children of Chicago have been undergoing an intensive study. Through the efforts of Miss Low, the attention of the President of the Board of Education was called to their condition and the remedies needed. Miss Low has also organized among the Sabbath-school children of our temples a league whose object shall be to provide funds for special work among the crippled Jewish children.

Two important changes in the vocational work for Jewish children are to be recorded: First, the transfer to the Board of Education of the whole Bureau of vocational guidance, thereby relieving the Chicago Woman's Aid of the support of the Jewish worker; second, the organization of the Central Scholarship Committee for Jewish children, similar in aim and scope to the non-Jewish Committee. This is the result of an effort to centralize the interests of the many women's clubs maintaining or contributing to the maintenance of one or more scholarships in order to increase the efficiency, standardize methods and avoid duplication. Scholarships are provided for especially gifted or especially handicapped children who, at the age of fourteen, under our compulsory education law, would be employable and range in amounts from one dollar a week to fourteen dollars a month. The Committee holds itself in readiness to advise with individuals or groups who prefer to handle their own funds but need aid in investigation and supervision. At present it maintains nineteen children at a monthly expenditure of about $150 a month.

The year's work at the Maxwell Street Settlement centered around the neighborhood survey made under the supervision of Miss Heller and Miss Younker. They have also studied 500 of the homeless men lodged at the Shelter House. Results of these investigations are being prepared for publication.

The Home for Jewish Friendless has inaugurated a plan for the intensive study of the unclassified dependent child, based on improvement of his physical condition, careful investigation of his habits and a searching psycopathic analysis. When the child is discharged, the field agency receives a report of his tendencies, interests, and, in case of positive psycopathic findings, the doctor's report and recommendations.

The Social Service League for Jewish Women, with a personnel similar to the Y. M. A. J. C., was organized during the year, primarily to conduct a summer camp for girls similar to the one for boys. It has, however, taken upon itself the very important task of acting as a clearing-house for volunteer service, where those may register who contemplate serving the community gratis, and any organization needing such service may find it. This work is supervised by a young woman who

has office hours in the Central Administration Building and who works with the supervisor of volunteers on the staff of each of the field agencies.

Martha Silverman

Boston

Boston has during the past year experienced a revival of philanthropic thought and effort that is significant and worthy of mention at a National Conference where exchange of ideas and experiences are so notable and helpful.

Boston Jewish Charities, while leading in federation strength and ideals, has been exceedingly conservative and slow in the growth and development of the individual effort of each affiliated society. The growing needs and demands, however, had become so evident and insistent that the Federation of Jewish Charities, recognizing its limitations and obligations, appointed a so-called Welfare Committee to make a thorough and complete survey of the work of the Federation and each of its constituent societies and report the findings.

The personnel of the Committee constituted a very important factor in conducting the investigation and bringing its work to a successful issue. It consisted of five members, a justice and a man of keen insight, broad sympathies and intimate knowledge of Jewish charities; a physician and sanitary expert; a well-known business man, intimate with the relief problem, and two women of many years' experience in social work, ably fitted to collect all data and do the intensive work that such a survey entailed, and the President of the Federation, who attended all the hearings and deliberations.

For more than ten months this Welfare Committee worked most diligently and on February 9th of this year submitted its report, an intelligent, comprehensive and valuable document.

This report presented the work, scope and method employed by each society, followed by specific suggestions and recommendations, helpful and far-reaching in its effect.

The last and most sweeping stroke of the Committee was that touching the reorganization of the Federation itself. The two distinct and important recommendations were first and foremost the employment of a charity and efficiency expert, to be known as an Executive Director, who shall marshal and co-ordinate all social forces in the community and be the responsible head of all charities. He would, however, have none of the details attendant to the work, as each society will have its superintendent and retain its own individuality.

To complete and effect this plan, the erection of a Jewish Charity or Welfare Building was recommended, where all Jewish charitable agencies may be housed, a building sorely needed in the City of Boston.

The report, together with the announcement of the first gift of its kind in New England, presented by the President, Mr. A. C. Ratshesky, in the form of a $100,000 foundation, proved a stirring event, rousing the entire city to thought and action.

The foundation promises to become the forerunner of a much larger fortune for the promotion of Jewish philanthropy and marks the beginning of true, generous thought and spirit that shall inspire others who must yet learn to give and add to the sum total necessary for the growing needs of the community which service and justice impels it to meet.

Boston has, therefore, much to look forward to and in the making of a "bigger, better and busier" social Jewish community serve as an example to other sister communities similarly situated.

EXCHANGE BUREAU

A young man, thirty-three years of age, with literary abilities, formerly assistant secretary of a large charitable institution in the West, seeks a position. Address G. Y., care JEWISH CHARITIES.

WANTED — Traveling Representative, male or female, to solicit funds for the Hebrew Orphan Home, of Atlanta, Ga.; experience and reference required. Address R. A. Sonn, Supt., Atlanta, Ga.

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Jewish Dope-Users in United States

Simon L. Simkin

Introduction of a Volunteer to the Work of a Relief Agency

Solomon Baroway

PROCEEDINGS OF NINTH BIENNIAL CONFERENCE

Bulletin of National Conference of Jewish Charities.

ADDRESS ALL COMMUNICATIONS TO 411 W. FAYETTE ST., BALTIMORE, MD.

REVIEW OF ANNUAL REPORT OF UNITED HEBREW CHARITIES OF CINCINNATI

Maurice B. Hexter

The twentieth annual report of the United Jewish Charities of Cincinnati, containing the twelfth report of Dr. Boris Bogen as a superintendent, is well worth studying.

Almost $110,000 were distributed through the channels of the various constituent organizations.

The United Jewish Charities, as Dr. Bogen states, "is a centralized agency of practically all the philanthropic activities of the Jews of Cincinnati, each constituent society, retaining its autonomy, in practice, forming only a link in the chain of community effort to serve the needy, to alleviate their sufferings, to protect them from conditions negative to their well-being and to present them with opportunities for a normal life."

In consonance with the above premise, Dr. Bogen presents the problem and the work of the constituent bodies of his organization as brought within their correlative purview. The organization has made an intense effort at infant welfare and has succeeded in achieving an infant mortality rate of 4.3 per cent, as compared with the municipal rate of 7.8 per cent. This phenomenal reduction in rates is due in no small measure to the educational campaign that is constantly being waged and the literature distributed and the lectures given on the subject of baby welfare.

An examination of Jewish children of school age revealed many removable physical defects. An additional nurse was brought into the field and at the close of the campaign a special "Adenoid and Tonsil" party was given to those children who were fortunate enough to be freed from a defect which might have influenced them for life and jeopardized their growth.

The number of new cases of tuberculosis in 1915 was 16, as compared with 34 in 1911, and undoubtedly points to the successful results of the intensive campaign against the white plague which the organization initiated fourteen years ago and has incessantly carried out during that entire time.

The special study of retarded children in the public schools revealed the fact that, of the large number of children who were not promoted at the end of the school year of 1914-15, quite a number were more than two grades below their normal standing. It is conservatively estimated that one-half belong to the class of feeble-minded and require custodial care. Dr. Bogen makes a plea that, under the present conditions, it behooves the Jews of Cincinnati to meet this urgent need and provide accommodations for these unfortunate victims of natural deficiencies. An institution with a capacity of from 50 to 75 would be an addition to the reclaiming agencies.

The final paragraph of the report contains a plea to change the name of the United Jewish Charities, which, in its ordinary connotation, does not describe the true significance of the organization as a complete social service agency, a fact which ought to be continually brought before the community lest it be confounded with the charity organization dealing only with palliative relief and receiving the scorn and criticism of the public.

New Member

The Jewish charities of Scranton, Pa., have federated under the name of the Kehillah or Federated Jewish Charities, with offices in the Young Men's Hebrew Association of that city. Miss Hattie R. Kaminsky, formerly of Indianapolis, Ind., has been appointed superintendent of the new organization and has begun active work. The Kehillah has affiliated itself with the National Conference and in an early issue of this bulletin the progress of the Kehillah will be published.

JEWISH CHARITIES

JEWISH DOPE-USERS IN UNITED STATES

Simon L. Simkin

Baltimore

The information, gathered from an official in a position to know, that a majority of the known drug habitues of a large city are young men of Jewish extraction was, to say the least, quite dumfounding to the writer, schooled as he was to the legend that inebriety is foreign to the Jewish nature. True, the Hebrew Benevolent Society of Baltimore has, since the operation of the Harrison Drug Act, been continuously active in interceding in behalf of numerous victims with hospitals, sanatoria public charity agents, courts and penal institutions, but it was not until a recent stock-taking of the situation that the actual awfulness was revealed. Most welfare workers will recall the effect produced by the prohibition of the open sale of habit-forming drugs, such as cocaine, heroin, morphine and other opiates. "Dope fiends" in undreamed-of numbers, driven to desperation with their insatiable craving, besieged every agency that promised relief. Relatives and friends of the victims, witnessing the terrible suffering caused by the gnawing of an outraged appetite or driven to want by the incapacitation of a provider, were no less insistent in seeking succor. Public officials in most communities, facing this problem and fearing an actual outbreak of dementia and violence, opened wide the public resources promising help.

In Maryland, under the provisions of an old statute creating a fund for the treatment of habitual drunkards, the state allowed a per capita payment to hospitals and sanatoria for the treatment of these drug users. The knowledge of this privilege soon spread among the Jewish sufferers and one after another they came to the welfare department of the Society. The experiences with these unfortunates was most interesting though almost invariably tragic. With the beginning of the treatment the terribly corroding influences of the poison on the character as well as the physique became strikingly apparent. Treatment for the habit, it may be stated, consists chiefly in the gradual reduction in the accustomed dose along with a substitution of harmless ingredients easing to the tortured nerves. The deception was soon apparent and many ran away from the institutions, and a number of those who stayed their prescribed time, it was later discovered, had "stuff" smuggled in to them and had hyperdermic needles hidden on the premises and their whereabouts transmitted from generation to generation of habitues coming for the cure. The result was that in most instances the patients left the sanatoria but little benefited and immediately fell back to the use of the "dope" through the medium of physicians' prescriptions. To be within the law these prescriptions must show a gradually decreasing amount of the drug, and usually physicians obeyed that mandate, but our "dope fiends" soon found a way to defeat the intent of the law by the simple expedient of changing doctors frequently and beginning at the maximum amount with each one. However, this method of obtaining the drug is very expensive—the prescription usually costs a dollar and to have it filled a similar amount. Ordinarily, the habitue requires two such prescriptions a week. With his constantly decreasing earning power the unfortunate is at this rate soon reduced to the last straits and is forced, after selling and pawning his own and very often his family's possessions, to beg, borrow and even steal to satisfy his growing craving. In their extremity they again began to seek moral relief; but this time, mindful of their initial expensive failures, state and city officials refused further aid and hospitals and sanatoria refused to receive them. A number of promising cases were, however, given another chance through an arrangement with the Big Brother League to provide after-care;

others were voluntarily sentenced to penal institutions through the co-operation of the League with the state's attorney and judges of the Criminal Court; a few were actually driven to criminality to get the wherewithal to satisfy their desire and are "doing time" and incidentally receiving treatment legitimately. The following table reduces to figures the facts mentioned:

Forty-eight "dope fiends" in Baltimore known to Hebrew Benevolent Society, 17 cured.

Twenty-six were in sanatoria, eight in sanatoria twice, one in sanatoria three times.

Fifteen were in the Baltimore City Jail, three were in the City Jail twice, one three times.

Nine were in the Maryland Penitentiary, one in the Penitentiary twice.

Seven were in reformatories.

Eight were in sanatoria and prison, three in sanatoria and prison twice, three three times.

Three were in reformatories and sanatoria.

Six were in reformatories and prison.

Two were in sanatoria, reformatories and prison.

The progression from sanatorium and hospital to reformatory, thence frequently to Jail and often to the Penitentiary, indicates the driving force of the desire and the repetition of crimes after each liberation to achieve gratification. It will be noted that our records show seventeen cures out of forty-eight cases handled by this Society. These are out and known to be working. Seven are now confined for terms sufficiently long to promise a cure and of the others a number are suspected of having returned to drug-using.

This problem of the "drug fiends" has been most trying to those who dealt with it in Baltimore. The spectacle of blooming young men wilting almost suddenly under the influence of an insidious enemy whose fatal acquaintance was very often made in one of the unguarded moments of youthful exuberance is in itself sad enough, but the suffering of the parents, for the most part poor immigrants to whom the disintegration of their sons is the defeating climax of misfortune in lives beset by troubles, is no less pitiable, and the smaller children in the families of the victims, frightened daily by the wild hysteria and the horrible contortions of their brother deprived of gratification—what influence can it have on them!

As stated above, local physicians and hospitals after their initial failure abandoned all efforts at gaining a cure. It was expensive, very unpleasant and quite useless they said; but the unfortunates and their relatives still came to the office and wept and implored for one more chance—the last to them on earth, they knew. The writer in his dilemma turned to other cities for advice. A questionnaire was sent broadcast to the heads of Jewish agencies in thirty-six communities in which the first query was: "Are you much troubled by Jewish boys and young men who are addicted to the use of drugs such as cocaine, heroin and morphine? If so, to what extent, and have you found a successful method of handling them?" The answers came as follows:

Mr. Philip W. Russ, of Atlanta, Ga., writes:

"We are seldom troubled with Jewish boys or men being addicted to the use of drugs. The average would not total five cases per year."

Mrs. Martha Silverman, of Boston, writes:

"As a charitable organization we have had no case in which the use of drugs was a causative factor of dependency nor have any boys or young men come to our direct notice or supervision. We have a state hospital solely for the care and treatment of inebriates and drug addicts. The out-patient department is situated in Boston and has an able Jewish physician on the staff who pays a great deal of attention to Jewish patients. In his many years' experience he remembers only one Jewish boy of seventeen addicted to drugs. The rest are from the ages of nineteen to thirty-five years. While the other state institutions (almshouses) and reformatories house drug addicts they are not classified as such and there is no way of determining the exact number registered in our state. Taking this special state institution and dispensary as a basis there were registered 138 cases, of which about 5 per cent. were Jewish. Two or three trials at the institution are given to promising cases, who

are expected to remain six or more weeks, are built up physically and mentally, their habit curbed and, if possible, cured. Very rarely is the cure a lasting and successful one, as those discharged are bound to meet with temptation either in discouragement or in association with drug addicts, both male and female. As drug addicts are not to be relied on, their social history can seldom be traced and as a result a follow-up system is not strictly enforced as that in cases of alcoholics. There is no social service department to follow up and help in their adjustment after their release."

Miss Minnie F. Low, of Chicago, writes:

"We have found only isolated cases now and then where Jewish boys were addicted to the use of drugs as mentioned by you."

Mrs. S. Weinstock, of Des Moines, writes:

"We have no trouble with our Jewish boys regarding the drug habit, etc."

Mr. Jacob Billikopf, of Kansas City, writes:

"We have experienced no difficulty thus far with Jewish boys or young men addicted to the use of drugs. Drug fiends, however, are sent to our Municipal Farm."

Mrs. Anna Myers, of Los Angeles, writes:

"The Benevolent Societies have handled but one case in the past five years traced directly to the use of drugs, that of a woman who was addicted to the use of cocaine. I am pretty well acquainted with conditions in town and have not heard of any other case besides the one mentioned."

Mr. Charles Strull, of Louisville, writes:

"We have not had a single case come to our notice of a Jewish boy addicted to the use of drugs or narcotics. Our office is in close touch with all Jewish delinquents both in our city and in our state, and I am glad to say that we have had no such problem. About a year ago we had a transient young man who was a 'dope fiend' and we put him in our city hospital, where he underwent treatment for several weeks. When he left the hospital he stated that he had been cured, but as he left Louisville, we are not able to verify it."

Mr. George Ellman, of Memphis, writes:

"Our own local boys and men are not. If we have any trouble from that source it is invariably from the 'drifter.'"

Mr. I. W. Halpern, of New York City, writes:

"Our investigations have shown that a large number of the criminal class are addicted to the use of habit-forming drugs. Clinics have been established at the various city hospitals and penal institutions for the treatment of drug addicts. Warwick Farm Colony, a recently established institution for the treatment of inebriates and drug-users, has already given service of marked value."

Mr. Charles I. Cooper, of Pittsburgh, writes:

"We have not found the use of drugs to be at all prevalent among Jewish boys."

Rabbi Horace J. Wolfe, of Rochester, N. Y., writes:

"Have only seen two such cases in five years; cured by municipal hospital treatment."

Mr. J. T. Mastin, of Richmond, writes:

"We are not much troubled with Jewish boys and young men addicted to the use of drugs. A law enacted by the last General Assembly authorizes the commitment of drunkards and drug habitues to the hospitals for the insane, to be treated by specialists there."

Mr. Oscar Leonard, of St. Louis, writes:

"As far as we know, there is very little use of drugs among Jewish boys. We have really come across no cases either in our Big Brother work or through our dispensary or through the Juvenile Court."

Mr. Albert L. Adler, of Washington, writes:

"We have no Jewish boys, to our knowledge, who are addicted to the use of drugs."

Mr. J. Harry Gordon, of Wilmington, Del., writes:

"We have had but one case of a young man using drugs, and this one was placed in an institution for cure and is cured; the habit was more of the cigarette kind. I know of no other case in this city."

Mr. Max Abelman, of Brooklyn, writes:

"We are happy to say that reports from both probation officers at our children's courts show no trouble at all with this problem."

The following cities gave as their answer "no": Cincinnati, Denver, Detroit, Galveston, Indianapolis, Milwaukee, Minneapolis, New Orleans, Philadelphia and Syracuse.

The cities from which no replies have been received are: San Francisco, Portland, Ore.; Newark, N. J.; Columbus, Ohio; Cleveland, Ohio; Buffalo, N. Y.; Seattle, Wash., and Savannah, Ga.

It would seem from the above figures and quotations that Baltimore is for one reason or another the home of the Jewish "dope fiends." Investigation by the writer, however, into the origin and history of the trouble leads him to believe that this is not the case. From information received from the drug addicts it is known that two of the cities claiming in their answers never to have been troubled with this disease are the sources whence the "dope" originally was imported into Baltimore and for a long time remained the source of supply. The writer has likewise met in his visits to the various penal institutions Jewish young men from other cities who admitted the use of the drug and its prevalence among their companions. The conclusion to be derived, therefore, is that the Jewish agencies in other cities have not given this matter much attention or for one reason or another neglected it entirely. Baltimore has faced the problem squarely, and though the results of its efforts has often been discouraging, nevertheless we feel that the work has been worth while.

INTRODUCTION OF A VOLUNTEER TO THE WORK OF A RELIEF AGENCY

By Solomon Baroway

Assertions are frequently made by some social workers that poverty is a social disease and can be cured just as any physical ailment; that social workers, in order to make their work effective, should assume the role of a physician in studying the case of an applicant, to wit: to diagnose the nature of the case, the underlying cause of dependency and to find a remedy for the social disease with which the applicant is afflicted. Experienced social workers go even a step further, asserting that poverty can be abolished; that the millennium is not so distant as it is supposed to be; that social reforms will promote health and happiness; that education, enlightenment and a progressive economic system will do away with ignorance and social and physical ills; that the physically and mentally defective—positive sources of poverty—will disappear from the face of the earth through eugenic marriages, sterilization of the unfit and birth control, and that poverty, like slavery, will be a thing of the past—a term to be preserved in the dictionary or relegated to the archives as ancient history.

The latter rosy, optimistic view sounds hopeful, beautiful, and we trust will at some future time be realized, though perhaps we unhappy mortals shall not live to enjoy those happy days. But the claim that poverty is a social disease that can be cured is, to say the least, a sweeping assertion. We can concede this as true only in part, but it is not the whole truth when we are confronted with unsophisticated facts as met in our daily experience. It may be possible to effect a cure in some cases of poverty, but as a physician is not always able to cure every physical disease and in many cases can only succeed in prolonging life—a life often not worth living—so the social worker is not able to cure all cases of the social disease—the so-called poverty disease—and in many cases can only prolong a life not worth living, a life of poverty and misery. Not all relief cases are susceptive of treatment nor are there means always available for the proper treatment of the social patient. Many such patients are born abnormal or subnormal, physically or mentally, and are by nature misfits in the social-economic and industrial system

of society, and many born normal are deteriorated from childhood and become abnormal or subnormal through unwholesome environment, and delinquency or dependency is the natural result. Yet, these people assume the functions of family life, whose happiness and progeny may be left to the imagination. It would take a wonder-worker (not a social worker) to effect a cure in such cases. I am rather inclined to think that our lawgiver had just such cases in mind when he declared that "the poor shall not cease from the land." Who, for example, can cure the state of mind of a man having a wife and five children to support, who has a good trade and can earn a good wage, but refuses to work because he collected $200 compensation for the death of a child and imagines that he is rich and need not work? Instead of putting away this money for a rainy day and continuing at his trade, he is bent on a life of ease while the money lasts and either go to work after it is gone, or become dependent when work is dull. Is this man insane? No, he is not insane; no doctor would sign a certificate for his commitment to an institution, nor is he dissipated or immoral. On the contrary, he is a religious man and a good husband. *His* is a state of mind lacking frugality, industry, pride, self-reliance and independence; a state of mind which no physician or social worker can cure.

But pessimism is not a Jewish characteristic. While some relief cases are hopeless, there are many which can be treated successfully and are curable. Social workers, however, should be modest; they must not take unto themselves the supernatural power of being able to cure all social ills, nor should they be surprised when the patient diagnoses correctly his own case and is restored to social vigor, despite the theories of the social physician. For the Jewish poor are, after all, the most hopeful, persevering and ambitious people to work with. They are persistently struggling to improve their lot, to give their children the advantages of education, of which they themselves were deprived. Their virtues outweigh their vices. Even among the lowest of them the divine spark of spirituality can be traced. The Jewish poor, as a class, are not the degraded and dissipated poor we see among other nationalities. Their progress is very rapid.

The problem of relief of the Jewish poor in this country is the outgrowth of the immigration problem. We have practically no American-born Jews among our applicants for material relief. All our charitable institutions have been founded and are maintained either for the benefit of the foreign born or for the children dependent upon them. The American Jews or the children of immigrants born or brought up in this country, barring a few exceptions, are able to take care of themselves, and were the restrictionists to succeed today in closing the American ports to foreign immigration, within twenty-five or thirty years the necessity for our charities would be strained; but the country needs the immigrants and the Jews who are crushed and forced out by the restrictive laws of their native countries will continue to seek a refuge in the land of the free and there will always be a number of such of the Jewish immigrants who will not be able to adjust themselves to the economic and industrial conditions of their adopted country, who will be in need of material relief, either for themselves or for their children for whom they have failed to provide. The problem of the Jewish poor is thus distinguished from the non-Jewish, inasmuch as immigration is not the underlying cause of dependency among the non-Jews.

The great majority of our immigrants succeed in gaining a foothold in this country and do not belong to the dependent class, but there are others whose transplanting to a foreign soil has not taken root. These are our applicants, the incompetent, the physically defective, the aged and infirm or the widows of those who succumb prematurely in the struggle for existence. Like the generation of the wilderness, in ancient times, they will not see the promised land, but their children in this land of the free will reap the benefit of self-reliance and self-respect if we give them an opportunity to grow and develop their physical and moral faculties.

In granting relief to our applicants, we must therefore pay particular attention to the welfare of the child—the hope of the

coming generation—if we wish to build for the future.

Among the causes of dependency, as classified in our statistics, are the following: widowhood, wife desertion, illness, tuberculosis, physical defects, unemployment, incompetency and insufficient earnings. Some of these are temporary causes, such as periodic unemployment or temporary illness. Others are permanent and we call them pension cases. The causes are all legitimate and deserving of help, but none appeal as strongly as the cases of widows with no income and young children to provide for. Such women, if physically, mentally and morally capable to rear their children at home, should be given adequate relief to enable them to rear their children in healthy quarters, to nourish them properly, to see that they attend school regularly and to promote their religious education, which more than anything else will help them to become good men and good women. Such women should not be compelled to work at home, much less to do odd jobs away from home, whereby they earn a pittance, neglect their children's future and forfeit the hope of bringing them up as good citizens, sound in mind, body and morals. The importance of adequate relief to widows with small children has already been recognized by many states, as the finances of no private charity can adequately provide for such cases. The simple truth is now recognized everywhere that a mother is the best guardian for her children and the little ones should not be sent to an orphan asylum on account of poverty. The orphan asylum should be a refuge for motherless children or for such orphans whose mothers are mentally or physically incapable to bestow upon them a mother's care.

Cases of physical defects, such as blindness or the lack of a limb, are permanent cases when there are no children or relatives to help. Where there are young children it is only a matter of time when they will grow up and assist the parent. In these cases, as in others, relief is extended in accordance with the size of the family and the help from children or relatives.

We have a number of applicants classified as incompetents. These are persons generally industrious and willing to work, but they can never make any headway in their respective occupations. They are a misfit in the general make-up of our industrial system. For them there is no busy season and no slack season; they can never earn enough to support their families and as a rule they don't believe in race suicide. Families of this class remain on the pension list for many years. But these, too, are not hopeless cases; the children, receiving an American training, will eventually bring sunshine into gloomy homes; they will learn the American ways of earning a livelihood and will become helpful to the parents and themselves in course of time.

In all cases, while granting relief the health and happiness of the family, its material and moral welfare, must be taken into consideration. The sole aim of relief should be the rehabilitation of the family. In some cases it may take years to accomplish this object and material relief may not always be the chief factor in the work. In many cases where families apply for relief on account of sickness or lack of employment, while the relief given may be only temporary, other causes more serious in their nature are discovered upon investigation, having a tendency to deteriorate and pull down the structure of a well-regulated family life, which if not taken in hand may result in permanent dependency. An immoral and improvident husband, an extravagant wife, delinquent children, may be the cause of breaking up a family. In such cases, material relief alone will not solve the problem. In cases of this kind personal service can do more good than money. In fact, in many such social cases material relief is not needed at all and moral suasion and healthy influences may be the only salvation. A good group of volunteer friendly visitors of the right kind to reinforce the relief workers is highly desirable in such cases, but they must be of the co-operative sort, friendly visitors in the true sense of the term, imbued with common sense and a right spirit and with an ideal of helping their charges to a better and nobler life.

There are no fixed rules in rendering relief. There are no real text-books for the guidance of a relief agent. Scientific so-

cial workers may write volumes of theories on "principles of relief," which may or may not be of value to the practical relief worker. Intimate and personal contact with an applicant, a thorough study and knowledge of his circumstances based on investigation, sympathetic and conscientious striving to improve his condition and a sense of responsibility toward the unfortunate, the co-operation of all interested persons and agencies—these are the essentials without which no constructive relief work can be well rounded; these essentials constitute the foundation upon which the relief worker can construct, and if to these essentials, sound judgment and common sense be applied, good results must follow.

HELPING THE HAPLESS

After the outbreak of the European war Baltimore was the first port of entry where immigration ceased entirely. No foreign passenger ship has entered its harbor since the latter part of July, 1914. With the cessation of trans-Atlantic activities an immigration office, in the opinion of the uninitiated, has outlived its usefulness. Its mission seems to have been fulfilled when the last steamer entered the harbor. As a matter of fact, since the beginning of the European hostilities the demands of the office have been many and varied. Social service, with its many ramifications, has been weighed in the balance and, if the opinion of those benefited is of any value, has not been found wanting. It is the means of establishing a bond of close relationship among the persons of the neighborhood and plays no small part in offering encouragement to those who for more than twenty-five months have had no communication with their families in Europe.

Perhaps the most important mission of the office for the past few months has been the distribution of hundreds of letters, made possible by an arrangement of Mr. Isidore Hershfield, of New York, with the German and Austrian authorities, which subsequently allowed certain forms of letters to be forwarded to the main office in New York. The broad policy of showing no discrimination between Jew and Gentile was adopted, and through the co-operation of specified agencies communications intended for Poles and Russians were quickly expedited. The friendliness shown to these persons was rather startling to them. On one occasion a stalwart Russian called at the office for a letter from his wife in Warsaw, and upon receiving it, without paying for the privilege, said: "You Jews certainly are kind. When I think how badly your people are treated by us in Russia, I wonder why you want to favor us at all. Our societies have never done for us what you are doing."

These letters represented for the most part the first and only news of their loved ones since the outbreak of the war.

The incalculable benefit granted to our own people needs no comment. In striking contrast to the hysterical and emotional conduct displayed at the mass meetings held during the winter for the benefit of war sufferers were the stoic and calm acceptances of such messages as: "We are starving; send us money." "Your father died six months ago." "We have been driven from our homes." These, in addition to the stereotyped "We are all well, but in immediate need of assistance," were the few but forceful words mutely describing the tragedies to which these people are subjected.

The spontaneous responses to these requests are evidenced by immediate action on the part of those to whom the communications were addressed. The self-sacrifice which each remittance represents speaks for itself. In a number of instances where savings were inadequate, jewelry was pawned and feather pillows sold to augment the small amount intended for the sufferers.

Important communications sent direct to this office by the Hilfsverein der Deutschen Juden in Berlin and Koenigsberg, the Jewish Colonization Association of Petrograd and the American Consulate in Warsaw were quickly delivered to the persons for whom they were intended. A registration of almost a thousand names and addresses of Baltimoreans asking for news of their relatives in Europe greatly facilitated locat-

ing the parties for whom the letters were intended. Hundreds of letters are written in German for persons who want to communicate with their relatives in Poland.

In addition to these activities, the office is ready to find employment for any one who has been in this country less than two years; in visiting homes of newly arrived immigrants from other ports with Baltimore as final destination; writing affidavits to facilitate landings and co-operating closely with New York and its branch offices.

There has been a marked number of requests regarding the filing of applications for citizenship papers. The titanic struggle in Europe which has directly affected almost every American and strengthened the bond of allegiance to his own country has also awakened the social conscience of the alien Jew and has made him realize as never before his civic responsibility to the United States.

MARTHA REIZENSTEIN.

(Continued from June Issue)

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

MONDAY, MAY 8th

SECOND SESSION

Three-Minute Reports From Cities

Session Chairman, MR. ABEL DAVIS, of Chicago

Boris D. Bogen

Cincinnati

I feel somewhat embarrassed—rather an unusual experience. Everyone who has preceded me has reported achievements; we, of Cincinnati, cannot report progress. We have been too busy introducing new systems. New systems usually mean new troubles.

In our case we encountered the Efficiency Committee. This is a self-organized and self-perpetuating body of young business and professional men. They assume the functions of experts—though experts they are not—and give us the benefit of their critical attitude. At the beginning, they themselves did not know what to do, but they soon learned their business. First, they attended to our accounts and introduced modern methods of bookkeeping. They wanted to know the relationship between the amount paid for management in salaries and the total amount expended by the organization. It was rather a delicate subject to tackle and the Head Worker found that this was a field unknown to himself.

Above all, the Efficiency Committee demands system, insists upon written reports, and, what is more surprising, these reports are read and thoroughly studied by each member of the Committee before action is taken, an unusual proceeding in regular boards. The Committee endeavors to introduce economy, which usually results in the expenditure of additional money. They studied, for instance, our institution for children and found that some of the children did not belong to the institution. The Committee presented a report, the Superintendent was reprimanded and other and more costly provisions had to be made for the children in question.

There are no ladies on the Efficiency Committee. The Committee decided that they do not belong there, so the ladies organized their own club, the Bureau of Jewish Social Service. They study the problems and the needs of the Jewish Community of Cincinnati; they refer their findings to the Federation, and if the latter does not respond they go ahead and establish their own agency.

They know of every new-born Jewish baby in Cincinnati. These busybodies send letters of congratulation to every mother; they send congratulations whether the mother wants it or not; not only this—they pay a personal visit to each of these poor mothers; they establish a Milk and Infant Welfare Station. Once or twice a year they get the babies to the clinic and arrange a baby contest. Of course, each mother thinks her baby is the finest of the lot.

The Bureau is also interested in the school children. They attend to their sanitation and medical treatment. Last sum-

mer a large number of children were operated on for adenoids and tonsils, and at the end of the summer an Adenoid and Tonsil Party was given to these children—it was quite a social event in the neighborhood.

At present a study is being made of the boys and girls who went to work between the ages of sixteen and eighteen in the years from 1911 to 1915.

We are also going to find out how many feeble-minded we have among the Jews whom we do not know.

The Bureau is organizing a unique library—a collection of reports of Jewish organizations—valuable material in printed matter that is seldom read.

The B'nai B'rith organization is making a survey as to the social service standing of its members; we want to know just how much each and every one of them contributes to the different agencies in dollars and cents as well as in personal service. When we are done with them, we shall list the rest of the population. We shall know exactly what the Jews do for the community. There will be nothing confidential about this project; proper publicity will be employed. When the facts become known, there will be some commotion—our income might be doubled.

On the whole, I believe that Cincinnati is awakening to the fact that the perfection in organization does not mean a generous money contribution on the part of the few, that it ought to affect the entire community, that instead of the few board members the public at large ought to know what we do and how we do it.

I was very much interested in what Dr. Coffee had to say. We are all aware of the good work done by the B'nai B'rith, and it is indeed encouraging to hear that they are about to extend the activities in the Social Service Department.

I feel, however, that we are suddenly to be blessed with 33,000 new volunteers; this will be a calamity unless we are properly prepared. Nothing short of a campaign for preparedness should be inaugurated.

I am impressed with the fact that the B'nai B'rith proposes to have paid workers all over the country to take care of the work; this may help the situation.

Dr. Coffee is right when he emphasizes the difficulties of the problem of the placing out of dependent children. The B'nai B'rith cannot efficiently do this work. But the same difficulties, and even greater ones, will be encountered in the handling of the delinquent boy. The experiment with the little brothers should be postponed until we have straightened out the Big Brothers.

It is important that we enlist the services of the members of the B'nai B'rith in social work, but at least a minimum of preparation should be required. The fact that a man is a member of the B'nai B'rith does not qualify him to be a social worker. We must insist, through our friend, Dr. Coffee, that provision be made for the education of the Big Brothers.

Each lodge should have a special group receiving this important training and only those who have had this training should be considered eligible to enter the actual field of Social Service.

Hattie R. Kaminsky

Indianapolis

Mr. Kaufman, our Superintendent, does not usually shirk his duties, but in this instance he did not think three minutes long enough to show his abilities. Furthermore, he wanted to give a girl a chance to limit her talk to such a short time.

This is comparatively a small community. A fair estimate of the Jewish population of Indianapolis is between nine and ten thousand souls. We collect about $20,000 annually, and all work pertaining to Jewish philanthropy, including the collection of funds, is done through the office of the Jewish Federation.

We have no separate Gemillath Hassodim Society. The Federation makes loans without interest to those who cannot furnish security. Applicants who have security and whom we feel can afford to pay a nominal rate of interest, we refer to the Indianapolis Public Welfare Loan Association—a non-sectarian institution which was organized to fight the loan sharks. The directors of this institution are composed of such men as Charles W. Fairbanks, the Ex-Vice-President of the United States; Father Gavisk and Gustave A. Efroymson, the vice-president of the Jewish Federa-

tion. Mr. Kaufman, our Superintendent, was the organizer and is Secretary of this institution.

We have no Jewish hospital, but we send our patients to private hospitals and pay nine dollars a week for their care. We find this a satisfactory arrangement. The patient can choose any hospital according to the advice of his physician.

Our Communal Building, which is part of the Federation, is an institution which houses many Jewish organizations, including the Working Men's Circles. It also contains a kindergarten, Sabbath-school, library, clubs and clinics. The various organizations and clubs conduct affairs under their own auspices. A survey is now being made upon the recommendation of our Ex-President, Mr. Edward A. Kahn, with the purpose of erecting an addition to the Communal Building, which will contain more facilities for educational work and physical training and which will also house a Young Men's Hebrew Association and Young Women's Hebrew Association. We have quite a number of Oriental Jews in this city. Until recently they met and held services in the Communal Building; they now have a synagogue of their own, which we assisted them to secure.

An effort is now being made to have all of the synagogues of the city become affiliated with the Federation. In this way we hope to secure better co-operation from *all* our co-religionists. The Jewish Federation has nine constituent organizations.

The Indianapolis Jewish Community has been sending from $1000 to $1500 a month to the American Jewish Relief Committee since the war began.

We are trying to take care of every phase of Jewish social endeavor in this community in a small way.

Louis H. Levin

Baltimore

I might tell you of a little experiment we have tried in Baltimore, an experiment with the synagogue. We organized each synagogue as a unit, with its rabbi as a directly interested worker in its work and with a paid social worker to do the work of the organization. The idea of organizing the synagogues was simply this: We needed a number of Big Brothers and Big Sisters and thought it advisable to make a social center out of the synagogue. The result was both interesting and successful. The rabbis meet with their committees every week. Cases are referred to the committees and given over to them. The relief given the cases is paid by the relief society. The committees co-operate with the charities and take any case that is referred to them. We have no difficulty, no confusion.

Jacob Billikopf

Kansas City

I have not prepared any statement for this occasion; in fact, I did not know that I would be called upon to speak, but inasmuch as the Chairman has seen fit to ask me to say a few words, I want to call your attention to two very significant things that happened in Kansas City recently:

About ten days ago the President of our Jewish Charities called a committee to devise ways and means to strengthen our association. Among about 800 or 900 persons we raised money privately toward a building. The President of our Young Men's Hebrew Association suggested the advisability of erecting a building something like that of the Kentucky Y. M. H. A. Building. In consequence of that suggestion, twenty-two out of the seventy-eight persons who were there pledged themselves to contribute $27,000 toward a $100,000 Y. M. H. A. Building, similar to the one which exists in Louisville.

The second thing, we have in Kansas City in connection with the Board of Public Welfare a Salary Loan Association, which lends money to meet the needs of those temporarily out of employment. A man on small wages and a family to support naturally cannot accumulate much, and when for any reason he is thrown out of employment he has nothing laid by to support his family, and this Association lends money in such cases until he can again find work. We have recently had some reactionary demonstration, and about two weeks ago a new regime was necessary and I am confident that the Board of Public Welfare will be reorganized into action. These are the two important matters in Kansas City recently.

Leon Sternberger

Memphis

My few remarks in reference to our Federation of Jewish Charities will differ somewhat from the reports made by the other gentlemen who have preceded me, inasmuch as our organization has the enviable record of never having a deficit. We recently celebrated the tenth anniversary of our Federation, and upon this happy event it was the cause of much gratification and rejoicing that our Finance Committee has never had occasion to provide ways and means for collecting funds for the purpose of meeting a deficiency and we have been extremely fortunate in being able to take care of our many philanthropic and educational activities which come under the supervision of our Federation; besides, we contribute annually about $3100 to assist in maintaining non-resident associations and institutions. Our Jewish community, considering the size of our city, is only moderately large, and in my humble opinion I think six to seven thousand souls will cover our Jewish population, of which twenty-five hundred are immigrants which have come to us in recent years. Nevertheless, we managed during the past three months to contribute to the fund for war sufferers $22,500, and if I am not mistaken, this is the largest contribution made to this fund by any city in the South, with the possible exception of New Orleans, and we consider New Orleans one of the suburbs of Memphis. I thank you.

Mrs. S. Weinstock

Des Moines

I represent the smallest community in the Conference. We take care of our sick. We haven't a Jewish hospital, but our sick have beds in the other hospitals. We have collected about $1000 a month, $12,000 a year among 3000 people. For a small community, I think we are doing very well.

Manuel P. Ostrow

Houston

I have nothing new to report, but I thought that Houston should be mentioned in this Convention at this time. We have a new Federation that was organized differently from any other city. From what I hear, in other cities the Federation is the collection agency, while the various institutions conduct the work, separately or individually. Houston was organized on just the reverse plan; there, the agencies that were collecting money didn't do anything. The Federation came into existence and took the work these organizations should have done, including that of the collections. We have nothing to boast of excepting that we are organized and we have the only paid Jewish social worker in the State of Texas.

Minnie B. Isaacs

Louisville

I did not come here expecting to make a report to this Conference, but it gives me pleasure, since I have been called upon, to say a few words in regard to the Louisville Y. M. H. A. It gives me pleasure to greet you in behalf of nine hundred of our members who have made it possible for us to have a center that brings and welds together every element that composes Louisville Jewry.

Some of the delegates have told you that they have been forced to discontinue some of their activities because the public school system is now carrying on such work. The Y. M. H. A., however, is necessary in every community, for there will always be a need for an institution where Jews may meet for the discussion of specific Jewish interests. It is with pride that I listened to Mr. Billikopf tell what Kansas City has been inspired to do by our Association. Louisville is not different from other communities. The work that we have been able to accomplish in our city can be equaled by some and even surpassed by others.

In my opinion, Young Men's Hebrew Associations work effectively for the preservation of Jewish ideals and the upholding of American standards. Because of all this, I am glad of the opportunity to present the Y. M. H. A. movement to the earnest consideration of the delegates to the Conference.

Mrs. Benjamin Davis

Chicago

I feel that the report from Chicago would be incomplete without adding a few words about an organization that I believe is unique in the history of club life and that is the Conference of Jewish Women's Organizations of the City of Chicago. I mention this because it is so closely connected with the charitable work that this Conference is so deeply interested in.

The Conference came into existence on account of the large number of Jewish Women's Clubs that were active not only in charitable but also in educational and civic work in the City of Chicago. We found what probably other cities have found, that duplication of work existed to a large extent.

We also found that, on account of lack of co-operation, a number of organizations had selected similar dates for their social functions and for other communal purposes, so that it very often happened that two or more organizations celebrated on the same day. Of course, this occasioned a waste of time, a waste of energy and certainly a deficiency in results attained. The experienced club women of our city met together in conference and decided that the most efficient way to eliminate this extravagance of time and money was to organize a conference, the purposes of which should be to avoid a conflict of dates whenever possible; to report on the work of each organization so that duplication would in future be prevented; to co-operate with each other wherever possible. This organization was formed and in the space of six years (this is the third term of two years each) the organization now comprises 64 federated clubs, with an aggregate membership of 11,000 Jewish women of Chicago. You can realize that questions of universal interest, coming up before the delegates as they do, mean a great deal to the efficient work of all the Jewish Women's Clubs of Chicago. We are enabled to co-operate with each other in many ways.

One of the most important steps taken by the Conference during the past year was accomplished by the co-operation of the President of this National Conference, Miss Minnie Low. Through her work at the Central Bureau, she was naturally well acquainted with the work of each individual club and suggested a form of correlation for the work of the Women's Clubs. This plan was put before the delegates to the Conference. The Conference is composed of two delegates and two alternates from each of the federated organizations. This plan of correlation then was placed before the delegates and adopted. A form of questionnaire was also adopted. The answers are now being collected. The intention is to make a survey of the work done by all the Jewish Women's Clubs of Chicago and the value of that work, of course, will be registered at the Central Bureau, of which Miss Low is the director. One of the most valuable results attained has been the understanding that has come about between the different organizations which were formerly almost as far apart in sentiment as the North Pole is from the South. It has brought about a feeling of friendship, a congenial spirit and co-operation that only those who have taken part in the work can realize and we hope the example of Chicago will be followed by other cities.

Bernard Greensfelder

St. Louis

Our Federation consists of nine constituent organizations. There are two members of each constituent organization on the Federation Board and eleven elected from the membership at large. We have recently inaugurated a new movement among the Board of Members by the formation of a visiting committee, and have worked out a plan whereby two members of the Federation visit one institution a month, so that each of the institutions are visited once a month by representatives of the Federation, who make a report at the next meeting. In this way the work and activities of the several organizations are kept constantly before the Federation Board. St. Louis, too, has within the last twelve months reorganized its Y. M. H. A. with a membership of nearly 2000, and the B'nai B'rith has added 1100 new members in the last year.

Frances Taussig
Chicago

Speaking for the Committee on Round Table Discussions, Dr. Spivak asked me last night, and I understood that he agreed with me when I told him that I thought the question was much too important a one to be discussed when nobody had prepared any papers or was ready to discuss the matter.

Max Senior
Cincinnati

Speaking on behalf of the Executive Committee, I would say that there is no occasion for this degree of heat in regard to the proposed report upon the situation in Denver. The survey has been made; the gentleman who has made the survey is not ready to report; he has so notified the Executive Committee and the Executive Committee cannot force him to report until he is ready. The situation in Denver is not going to change over night, and it is to be supposed that when his report is ready it will be properly presented to the community. In defense of the Committee, I will say that we have telegraphed Mr. Teller and requested that if it is within his power to be here at the Conference and present at least a synopsis of the conclusions at which he has arrived, he should do so.

Charles Strull
Louisville

I suppose that the members must have thought that Louisville was not on the map, but, thanks to Mr. Billikopf, it has been put on the map.

Miss Hersch, of St. Joseph, has brought up a question that, I believe, has been solved with us. Louisville is not very much larger than St. Joseph, and we haven't a so-called orthodox problem. If you put your orthodox rabbi and some of your orthodox people to work, it will solve your orthodox troubles. Our orthodox rabbi works hand in glove with us. We have no trouble, the orthodox are our greatest allies in our work. You have to understand them. I don't want the delegates to go away from the Conference feeling that there is a general split between the orthodox and unorthodox. Mr. Levin hit the nail on the head when he said that you must get your orthodox people to cooperate with you. Get your orthodox to do that.

While you delegates are so near our city, I hope you will come and take a look at our Y. M. H. A. Building. Many of you may want to take a trip to Mammoth Cave, which is only six or seven hours' ride away, and you will have to pass through our city to get there. Some of you who want to take the trip, come to Louisville and spend the day with us and see what we are doing.

A. D. Faber
Philadelphia

Although I am a new-comer on the platform of the Conference of Jewish Charities, I have been attending them for the past six years, and except for the criticism that has always been thrown at our institutional problem, we have not received from the Conference any place on their program; nor has any solution of our problem other than the institutional care for children been given to us either by the Conference or its constituent members. Institutions are needed for certain classes of children, although there are other groups in institutions which should be returned to their homes. These children have no business to be there and I am sure that, similar to my institution in Philadelphia, a remedy can be found for this condition. During the past five years, out of 177 discharges 77 were children who were returned to their own homes before they had completed their regular stay with us.

I would ask that during this Conference a Round Table be held for a discussion to consider methods to be employed to return children with mothers to their homes: also to find out to what extent "Placing Out Agencies" are alleviating the necessity of sending children to institutions.

Mrs. John P. Frank
Nashville

In Nashville, we have organized what is called the Central Conference of Jewish Workers. This Conference consists of all orthodox and reform organizations doing religious, philanthropic or relief work. We have had several meetings and expect to accomplish much good. We have a Big Brothers organization, a settlement that

looks after all settlement work, a summer camp for working girls, mothers and children, where they can spend their vacation. We have a Committee on Civic Work, also one who does child-welfare work in co-operation with the Health Department.

We have a State law for prevention of blindness and in the last report of our city health officers, there had not been a case of opthalmia since January 1st. The Governor has appointed a State Commission for the preventive and constructive work for the blind, and we are going to have Mr. Van Cleve come down and organize for us. We expect to go before the Legislature this winter and ask for an adequate financial appropriation to carry on this work. We have a Committee on Medical Examination in the schools; we want to place our blind children in the public school, by doing this we will take the children out of the institutions. We are working on this and we hope within a year to accomplish much, since we are preparing our schools to do this work.

Dr. Spivak

Denver

Dr. Faber complains that during the seven years he visited the Conference a certain subject in which he is interested was not taken up. I complain to you, ladies and gentlemen, that during the three biennial conferences that I have attended a subject of most vital importance to the Jews in this country has been studiously avoided. When the Conference met in St. Louis in 1908 I came there to present the question of tuberculosis among the Jews in this country, but I was not given a chance. At the following Conference in Cleveland something has happened that was disagreeable to the gentleman who prepared a paper on the subject of tuberculosis and which he was not permitted to read. The National Conference of Jewish Charities, for the second time, sent a man to Denver to study the situation of the poor consumptives in Denver, which survey he was to present before this Conference. The man came, made the survey, and he told the people of Denver before he left that he is going to present that report to this Conference. The Jews of Denver are expecting to hear from this Conference. I asked Miss Taussig, the chairman of the Committee, to put the question of tuberculosis before this Conference, at least through the round-table discussion. Miss Taussig did not see fit to include the subject on her list of topics. It is perfectly evident that this Conference is studiously avoiding the question of tuberculosis. I protest against such high-handed methods of handling questions of national importance.

Night School For Foreigners

Henry H. Goldberger, Principal

Summer Evening School, No. 84, in Brooklyn, was organized on Monday, June 12th, for a course of thirty lessons in English to foreigners, to be given three times a week during June, July and August. The school is located in the heart of the great Jewish section in Brownsville and is the only school maintained during the summer by the Board of Education for the entire Borough of Brooklyn. The subjects taught are English and civics, and provision is made for every grade of foreigner—male and female, illiterate and university graduate.

The school opened with provision for twenty-four classes and with a flexible organization which could take care of as many more classes as the demand should warrant. Two years ago, when the school held a summer session, twenty-four classes, having an average attendance of forty, were easily formed. This year, because of the falling off in immigration and in spite of a vigorous publicity campaign, not more than twenty classes were started and these reduced to fifteen.

Persons with the interest of the immigrant at heart urged the New York City Board of Education to open a summer school on the plea that there is a widespread and insistent demand by foreigners to learn English and become Americanized. There is no doubt that the demand exists and that it is sincere. There is considerable doubt whether the foreign press, particularly the Yiddish press, is co-operating to the extent that most foreigners who read the Yiddish papers are aware of the opportunities for a free education.

JEWISH CHARITIES

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The Press and Americanization

Ernestine B. Dreyfus

Social Service in the West

Harry K. Wolff

PROCEEDINGS OF NINTH BIENNIAL CONFERENCE

Bulletin of National Conference of Jewish Charities.

ADDRESS ALL COMMUNICATIONS TO 411 W. FAYETTE ST., BALTIMORE, MD.

AMERICAN JEWISH RELIEF COMMITTEE

At a meeting of the Joint Distribution Committee, representing the Central Relief Committee, the American Jewish Relief Committee, the People's Committee and the Executive Committee of the American Jewish Relief Committee, held July 31, 1916, there were present Mr. Louis Marshall in the chair, Felix M. Warburg, Harry Fischel, Isidore Hershfield, Dr. Harry Friedenwald, Dr. Paul Kaplan, Rabbi M. Z. Margolies, Judge Leon Sanders, Peter Wiernik, Morris Engelman, Albert Lucas, Morris Rothenberg, Jacob Wertheim, Miss Harriet Lowenstein, Stanley Bero and Boris Fingerhood.

An appropriation of one million marks for the relief of the Jews in Poland, now in German occupation, was made. There were also appropriated one million kronen for the relief of the Jewish war sufferers in Galicia and other Russian territories occupied by the Austrians.

The Commission that is being sent to Europe to investigate on the spot how the $5,000,000 which has already been transmitted for the relief of the Jews in the war zones has been expended and also to devise plans for the future relief of the Jewish war sufferers was finally completed. Dr. J. L. Magnes, the chairman of the Commission, has already left and will investigate conditions in Russia; he will then join the rest of the Commission in two or three weeks and the whole Commission will proceed to Germany, Austria, Poland, Hungary, Galicia, Lithuania, etc.

The complete Commission is comprised of the following: Dr. J. L. Magnes, of New York, chairman; Rabbi Bernard Abramowitz, of St. Louis, Mo.; Mr. Senior Abel, of New York, and Mr. Jacob Panken, of New York. These four will be the "Observing Members" of the Commission and will be assisted during their stay on the other side by Dr. Boris Bogen, superintendent of the United Jewish Charities, Cincinnati, Ohio, and by Mr. Jacob Billikopf of the United Jewish Charities, Kansas City, Mo. The length of the stay of the "Executive Members," of whom several others are likely to be appointed, is indefinite. It is intended that the Commission before it finally returns to America will arrange such committees throughout the war zones as will handle the American Jewish relief funds as the direct representatives of the Joint Distribution Committee. It was the unanimous opinion that, in order to avoid any international complications in the future, the relief of the Jews must be through American agencies only.

Mutual Aid Among Russian Refugees

To what extent Russian refugees will go in helping each other, can best be illustrated by the story of four young men who recently came to America through the port of Seattle. These young men met for the first time at Yokohoma, to which place they had come from different parts of Russia through Siberia, and all told the same story of suffering and privation. Three of them had seen actual service in the Eastern war zone.

All of these boys have relatives in America, and to three of them sufficient funds had been cabled to Yokohoma for transportation and traveling expenses across the Pacific Ocean and to the cities of their destination. The fourth, however, having thrown away every means of identification while being pursued by a Russian officer, came to Yokohoma without the address of any of his American kinsmen and without money.

His three companions, to whom he told his story in confidence, loaned him out of their meagre funds enough money to enable him to reach Seattle, and finding that they still had a surplus of one hundred and thirty roubles between them they sent the entire amount back to their aged parents in Russia. The result was that they arrived at Seattle in a destitute condition and were detained by the immigration authorities, who considered them "persons who are liable to become a public charge."

The Seattle Branch of the Hebrew Sheltering and Immigrant Aid Society intervened and secured the release of the four young men. Telegrams were sent to the President, Judge Leon Sanders at New York, and the friends of these immigrants were at once located, with the result that the four companions are now on their way to their respective destinations.

JEWISH CHARITIES

THE PRESS AND AMERICANIZATION

In 1908 an educational activity under the name of "Purity of the Press" was introduced into the national program of the Council of Jewish Women. The scope and function of this work are not clearly understood, which accounts for the indifferent and spasmodic consideration given to it except in some too few cases. In the initiation of a movement to elevate the tone of the press the Council pioneered. That striking results are not tangibly manifest does not argue that none has been effected. The entire movement is of necessity slow. It is dependent upon a public opinion, and until the public is alive to the value of the work and sensible of its responsibilities in regard to it the work must languish, and frequently does.

In its most general aspect a higher standard of journalism is the objective. The daily papers should be improved and matter that is objectionable or sensational should not be advertised nor indecent detail published under the name of "news." Besides this, there are innumerable instances in the press that are sins against ethics and good taste, but so long as a complaisant public encourages by its support those papers that are flagrant in their offenses, it is absurd to expect that a change will occur.

The newspaper is the agent of popular education in this country and the most potent influence in our political and social life. As such, it is a power which can not be overestimated. It forms our opinions and dictates our policies, and its responsibilities is therefore great and its duty clear and plain. The press must stand only for what is honorable, just and right, and set a standard of that high type of American democracy which is its ideal function.

A matter which is engaging as never before the interest of the people of this country is immigration and its corollary Americanization. To the Jews this matter is a problem acute and personal and every agency that could be helpful in the solution of this problem should be used and made as effective as possible. No more powerful ally is at hand than the press, not only to disseminate reliable information in regard to laws and measures but to serve as the great understandable, dependable primer for the foreigner, which it is, that he may receive a proper and correct impression of American institutions, customs and ideals and be moved to adopt and accept them. It is thus that he may be quickly absorbed by his new order of life and be in spirit what he is in environment—a real American.

All social service organizations should unite in a nation-wide campaign for furthering "Purity of the Press" work. It is important and timely, certainly for the Jews. While they are concerned in the general question, they have a vital interest in that phase that bears on immigration, as has just been indicated, and on one other which also touches them closely: The characterization and caricature of the Jew which places him contemptuously before the public. This is often done in the guise of wit, but it is none the less obnoxious and harmful and fastens to him falsely traits which are vulgar and dishonorable. Publicity of this kind in papers and magazines should be vigorously condemned.

To be worth while, this work must be prosecuted systematically, persistently and from many angles. Concerted action is essential and is had through a national organization like the Council. Being a distinctly educational endeavor it is properly in line with the Council idea and through its sections in seventy-four cities in all parts of this country the Council makes this propaganda for which "Purity of the Press" is perhaps not the most happy name.

A constructive program is outlined in the *Program of Work* issued by the Council. Co-operation is invited.

ERNESTINE B. DREYFUS,
Executive Secretary,
Council of Jewish Women.

EIGHT MEMBERS OF CONGRESS IN NEW YORK

House Committee on Immigration Visits Jewish Institution Doing Work in Which it is Interested

After visiting Ellis Island in New York Harbor on Tuesday, August 1st, eight members of Congress, the majority of whom are members of the House Committee on Immigration, and the Clerk of the House Committee on Immigration and one of the representatives of the Hebrew Sheltering and Immigrant Aid Society of America at Washington, visited the headquarters of the Society at 229 East Broadway, New York City. This is the first time in the history of the country, as far as is known, that so many members of Congress visited at one time a large Jewish communal institution. The Committee was received by Judge Leon Sanders, president of the Society, who minutely explained to the members the diversified activities of the organization—national and international.

The members of Congress displayed a deep interest in the work of the Society and its scope. They spent several hours in examining all departments, and after doing so not only readily and freely expressed their approval of and gave praise to the work which is being done, but many said that it was a revelation to them. The important duty of greeting the immigrant and enabling him to educate himself and to understand the ideals and customs of America were such as to immediately win the confidence of the Committee.

The Committee spent quite a time in looking over the work of the Bureau of Foreign Relations, established by the Society soon after the outbreak of the war, in order to re-establish communication between the Jews in the war zones and their American relatives. The manner in which this work was done and that feature relating to the mailing of letters was particularly commented upon by the members of the Committee. The fact that this work is done regardless of race or creed of the persons involved brought forth much satisfaction. More than 100,000 letters have already been received in this country under the arrangement made by Isidore Hershfield when he was in the war zones on behalf of the Society.

Those included in the party were Congressmen Frederick C. Hicks, Port Washington, N. Y.; Albert Johnson, Seattle, Wash.; Nelson E. Matthews, Ohio; Robert M. McCracken, Ohio; Merrill Moores, Indiana; Isaac N. Siegel, New York City; Horace M. Towner, Iowa; George J. Young, North Dakota; Commissioner Frederic C. Howe, James E. Sutter, Clerk of the House Committee on Immigration, and Louis S. Gottlieb, Washington.

The good which accrued to the cause of Jewish immigration in general and the Society in particular from this visit can not be over estimated. Particular credit should be given to Congressman Isaac N. Siegel, of New York, who was greatly responsible for the visit of the Committee.

League of Foreign-Born Citizens' New Headquarters

The League of Foreign-Born Citizens, an institution for Americanization, celebrated the opening of its new headquarters, 138 Second Avenue, New York, on the evening of June 20th, by a public reception to its members and friends.

Stirring patriotic addresses were delivered by the Hon. John Purroy Mitchel, Mayor of the City of New York, and Mr. Nathaniel Phillips, president of the League.

The League is a non-racial, non-sectarian organization, founded in October, 1913, for the purpose of interesting the immigrant in civic affairs and inspiring those who had not been naturalized to take steps toward making themselves American citizens. Its membership now exceeds 2400.

It has become a potent factor in the civic work of New York City and branches are being planned in other States throughout the country for the spreading of its excellent Americanization efforts.

EXCHANGE BUREAU

Young man, university and school of philanthropy training, with relief, settlement and social research experience, seeks opening. Address JEWISH CHARITIES, A. M. I.

SOCIAL SERVICE IN THE WEST

Harry K. Wolff

Although organized less than three months, the Social Service Bureau in District No. 4, of the Independent Order B'nai B'rith, embodying the Western States, is pursuing its divers activities with marked success, giving relief to the needy in hundreds of cases and extending its help in many directions.

With headquarters in San Francisco, Cal., the Bureau operates with the aid of a subcommittee on social service in every city of the West in which a B'nai B'rith lodge exists. The scope of the work is wide; it includes the extension of the Big Brother and Big Sister movements, helping the poor and needy, aiding the inmates of homes for the aged, caring for juvenile court cases, finding employment, assisting Jewish immigrants and lending the helping hand to those in penal institutions.

The formation of the Social Service Bureau was provided for during the convention in San Francisco a few months ago. This followed the action of the Constitution Grand Lodge, which arranged at its convention last year for the organization of a national Social Service Bureau with branches in every district.

The Sub-Committee on Social Service in San Francisco, under the direction of Dr. Alvin E. Cerf, has achieved notable results, which is here summarized.

Since its formation, less than three months ago, the San Francisco Sub-Bureau has assisted 122 cases in monetary and other ways. As several persons were aided in each case the number thus helped reaches far into the hundreds.

In some cases money and provisions were given to needy families, in others employment was found for men and women out of work, while some were made comfortable in hospitals and homes for the aged.

Probation has been secured for erring youths, and several have been aided on their release from prison.

No less important among the accomplishments of this body is the recent organization of a Sabbath-school in connection with the Hebrew Congregation of Daly City, a suburb of San Francisco. The school had been closed for years and the need of classes to impart religious teachings to the children was sorely felt.

Under the direction of the Social Service Committee the school was reopened, and so successful has it been that the attendance has increased steadily, and it has been necessary to add to the faculty.

Members of the Committee, earnest men and women, sacrifice pleasure to give their time to the cause. They are busy day and night investigating cases, giving help and counseling others.

The work has just begun, but with such an energetic start its healthy progress is a foregone conclusion and its good results must be far-reaching.

Summer Work of Hebrew Benevolent Society of Baltimore

For a number of years the Hebrew Benevolent Society of Baltimore planned a summer country home for the exclusive use of its dependents. Boarding out had been tried, but was not found successful. Each summer brought a large number of underfed, anaemic children, tired-out fathers and mothers, so that the Board was made to realize the necessity of a permanent home where a two weeks' outing would be the means of placing the persons thus benefited on a firmer health basis. With this end in view, a large old-fashioned house surrounded by woodland was bought several years ago, and since that time, from the last week in June until before the fall holidays, a group of vacationists occupy the home to its fullest capacity. In not a few instances entire families are sent, sometimes only the children. These short vacations have a two-fold value. Aside from the material benefit gained in health rehabilitation, it was found that the good housekeeping for which the Home is noted did not fall on barren soil. In a number of homes, where the lack of cleanliness has been most apparent, the tidiness of the Country Home was reflected in washed-up floors, clean windows, beds adorned with spotless counterpanes and a general air of interest on the part of the mother, which had been woefully lacking.

BOOK REVIEWS

By Charles S. Bernheimer

"The Gary Schools"

The school system of Gary, Ind., has been more widely discussed in recent years than any other system, not only among educators but among social workers and parents and others interested in educational problems. This interest has been accentuated by the introduction of the Gary system in portions of New York City, under the direction of the superintendent of the Gary schools, Mr. William Wirt. No better description and analysis of the system can be obtained than in a recent volume entitled "The Gary Schools," by Randolph Bourne, published by the Houghton, Mifflin Company, Boston. Mr. Bourne sums up the Gary school as a school community for children of all ages, providing activities in a four-fold adaptation of work, study, play and expression.

In regard to the matter of religious instruction which has been discussed in connection with the Gary schools, the author says that children are not turned out into the streets to be taken care of by churches and other institutions, nor are they excused, unless the parents make formal application for such purpose, the entire matter being one which rests upon the parents and the churches, the teachers having nothing to do with either segregating the children or seeing where they go. In other words, the system is sufficiently flexible so that religious instruction can be provided for in such manner as will meet the needs of a particular community or locality.

In a small volume published by the Survey Committee of the Cleveland Foundation, Superintendent Shattuck O. Hartwell describes "Overcrowded Schools and the Platoon Plan." He has developed a system of utilizing an existing school plant in a manner somewhat similar to that suggested by the Gary system. This was worked out by the author in Kalamazoo, Mich. He believes that he has adapted the more essential ideas of the Gary plan with the view to practical adjustment to actual conditions among average schools.

"Recreation Through Education"

The Cleveland Foundation referred to has published a number of other volumes which may be obtained of the Foundation at Cleveland, Ohio, or the Russell Sage Foundation, New York City. Among these is the work of George E. Johnson on "Education Through Recreation." He urges the wider use of the plant and teaching force of the Cleveland schools and argues for play development being integrated with educational development in our schools.

"The School and the Immigrant"

Another volume of the Cleveland Foundation deals with "The School and the Immigrant," by Prof. Herbert A. Miller. The central suggestion in this volume is the promotion of a scheme of education adapted to the needs and requirements of an adult immigration population. The author quotes with appreciation the work that has been accomplished along this line in Detroit and urges that Cleveland follow the example of that city. He also quotes with commendation a report issued by the New York Department of Education, entitled "The School and the Immigrant." This work merely emphasizes by its analysis of the Cleveland situation what those who come in contact with immigrants have already began to realize, namely, that there must be a study of the immigrant, a sympathy with him and a knowledge of his environment, a more thorough orientation, in order that the teacher may intelligently aid the foreigner in a knowledge of the language and conditions in this country.

"The American City"

"The American City," by Henry C. Wright, first deputy commissioner of the Department of Public Charities of New York City, is published by A. C. McClurg & Co., Chicago (50 cents net). It is one of the National Social Science series. The volume is a sort of condensed summary of city conditions, including its government and finances, its protection of health and property, its housing and transit problems, its educational administration and its social value. The author urges that for the benefit of children, people should more largely live in the outskirts of cities. He realizes, however, that this can not be done unless

labor conditions in the outskirts make it possible for factories to be located therein. He therefore concludes that housing and congestion problems are dependent upon the solution of transit problems as well as removal of factories.

Making Americans of Immigrants

Miss Frances Kellor, in "Straight America," published by Macmillan Company, New York, in her desire to make all aliens speak English in a comparatively short time, urges that when our governmental authorities have given adequate opportunity for the study of the language, there should be a regulation that all who have not become literate shall be deported within five years. However much we sympathize with Miss Kellor's desire not only to have immigrants acquire a knowledge of the English language but also to thoroughly immerse themselves in American conditions and ideals so that they will become part and parcel of the American nation, we must nevertheless very vigorously dissent from such a proposal on her part. We regret that Miss Kellor should have lent herself to this suggestion. It reveals a lack of understanding of the difficulties, notwithstanding that Miss Kellor knows much of the immigrant's ways and has shown sympathy for improving his condition.

Those who are desirous of working with her for the immigrant's welfare must look askance at another statement in this volume which, while decrying the segregation of groups, urges the wiping out of so-called colonies of immigrants in a way that makes one feel she is entirely too impatient with a situation which has grown up in the last few decades and which requires careful treatment. We can agree with the author's analysis without assenting to measures she proposes that would work the greatest possible hardships.

Week-End Camp for Jewish Working Girls

Mrs. Oswald Schlockow

The young working girl who is lucky enough to get a two weeks' summer vacation will find a large number of vacation societies ready to serve her needs. Splendidly equipped camps are ready to receive her for nominal sums, and experienced social workers devote their time to furnish healthful and restful recreational activities for her. But how about the more unfortunate sister to whom a week's vacation is merely a roseate vision of a remote future?

The Council of Jewish Women, under the leadership of its president, Miss Rose Brenner, has recognized the just claim of this large class of deserving working girls and authorized the Committee of Education, Mrs. Oswald Schlockaw, chairman, to provide social and recreational out-door activities for these girls during the few free hours left to them between periods of work and other duties. Thus was established the Week-End Camp at Sea Cliff Inn, Surf Avenue and West Thirty-third Street, Coney Island, located right on old ocean. The cozy rooms rented by the Council invite the girls to meet on Friday evening, when most of them finish the week's work, guided by Miss Florence Sakrais, the representative of the Council. The girls attend to the simple requirements of housekeeping, prepare their meals and then enjoy sky, air, beach and social intercourse until Monday morning, when duty takes them back to the busy city. The enthusiastic response of the girls indicates how greatly appreciated and urgently needed are such week-end camps. Incidental practice in simple household economy, which some of these factory girls need greatly, companionship and out-door life, have made the Week-End Camp a factor of vital moment to the girl justly entitled to the simple pleasures which the Council of Jewish Women, Brooklyn Section, offers to her.

Mr. Isidor Kadis, who has been located in Savannah, Ga., for about a year and a half as superintendent of the Jewish Educational Alliance, resigned his position on August 15th to accept the superintendency of the Jewish Educational League of Toledo, Ohio. His departure from Savannah was regretted by a host of his friends, which he formed during his stay in Savannah, where he has accomplished considerable progress in the field of Jewish social work. Prior to his arrival in Toledo, Mr. Kadis will spend several weeks in his home city, Cincinnati.

THE IMMIGRANT OF TWENTY-FIVE OR THIRTY YEARS AGO

Samuel B. Kaufman

After giving a brief survey of the Jewish philanthropy in the United States, which deals mostly with the immigrant, it will be interesting to know what has become of those who came to this country twenty-five or thirty years ago—politically, educationally, socially and industrially. In politics, the New American Jew is beginning to play an important part. It is almost pathetic to think that Jewish boys, all immigrants, or, at any rate, the sons of immigrants, were instrumental in electing Judge Lindsey—"The Father of Juvenile Courts"—against the wish of the political machine in Denver.

It is true, before they become Americanized, they are taken advantage of by some corrupt political leaders, but they soon come to be their own masters and vote according to their own convictions.

In the schools and in colleges, the New American Jew is in the lead. In appreciation of art the New American Jew excels the native. The Art Museum in New York is largely attended by the Jews, and the Metropolitan Opera has a very large patronage from the East Side. The New American Jew has representatives among the leaders of almost every branch of human pursuit. Permit me to recall a few names—the enclosed Ark, used all over the country, is the invention of a Russian Jew, Mr. Akun, a shirtmaker by trade, who came to this country about twenty years ago. Professor Weiner, of Harvard, and his son are Russian Jews; so are Prof. Isaac Horwitz, of Washington, the celebrated political economist; Morris Hilquit, author of the "History of Socialism of the United States"; Dr. Max Einhorn, physician and professor of the post-graduate school of New York; Dr. Solomon Meltzer of the Rockefeller Institute of Medical Research; Prof. Peter Freeman, chief chemist of Washington; Victor David Brenner, renowned artist; David Lubin, the only delegate of the United States to the International Agricultural Congress in Budapest; Dr. Joseph Rubinow, examiner United States Board of Civil Service; Dr. M. Jacobson, librarian, Commerce and Labor Department; Jacob Lipman, bacteriologist; Jacob Rotinsky, entomologist, and Abraham Feldman, professor of engineering, Cornell University. Among the writers we can mention Abraham Cohan, Ezra Brudoco, Strunsky, Rosenfeld, Jacob Cordin, Mary Antin and a score of others. On the stage the New American Jew is represented by Miss Bertha Calish and Jacob Adler, and in music by Moshka Alman, the violinist, whose play is immortalized by the Victor Red Seal Records; Platon Brannoff, brothers Altshuler and a number of musicians in the leading symphony orchestras of this country. In the business and industrial world the immigrant or the sons of immigrants are being represented in many large department stores, clothing and garment industries throughout the country as well as in our own city. Some of our most philanthropic Jews are children of immigrants. So, generally speaking, the immigrant Jew has made good in all fields of human endeavor, considering the short period he has lived here. We are all victims of birth and environment, and the immigrant, like all other human beings, has his faults. He wants very little patronage. Give him the opportunity and he will soon become a good American citizen. Human society is far from being perfect yet; neither is the immigrant, of which he is a part. There is still a lesson to learn for everyone.

Sinai Center Play Contest Announcement

For the purpose of stimulating interest in the expression of truthful characterization of the Jew and interpretation of Jewish life, both in ancient and modern times, the Sinai Social Center of Chicago offers two prizes for the best one-act plays submitted before October 16, 1916.

The contest is open to anyone writing the English language and must be an original work, not a translation, the central theme of which is to be the Jew or his life; the playing time to consume not more than an hour nor less than a half hour. The author is privileged to send in as many manuscripts as he desires, each in a separate package, to "Sinai Center Play Contest," 4622 Grand Boulevard, Chicago, Ill., from whom rules governing the contest can be had.

(Continued from July Issue)

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

MONDAY AFTERNOON, MAY 8th
THIRD SESSION

Three-Minute Reports From Cities

Session Chairman, MR. AARON COHEN, of Pittsburgh

Chairman

On account of the necessity of Dr. Coffee leaving the city this evening, the paper that would have been presented this afternoon by Dr. Chester Teller will be postponed until tomorrow morning, and with your permission we will have Dr. Coffee's paper this afternoon. Dr. Coffee will speak of the work of the B'nai B'rith.

Special B'nai B'rith Work

Rabbi Rudolph I. Coffee

Chicago

Social Service Director, Independent Order B'nai B'rith

Seventy-three years ago the Independent Order of B'nai B'rith was called into being. Since its existence philanthropy has always been one important angle of its several activities. During these years various institutions have been erected. We have homes for the aged, asylums for the orphans and hospitals for the sick.

Last year the Constitution Grand Lodge at San Francisco created for itself a new branch of activity, the Social Service Department. In his message President Adolf Kraus said:

"Our efforts in the past have been largely directed toward taking care of the helpless. Our efforts should be directed toward preventing others from becoming helpless. We should point out to our members wherein they can be of service. There is not a town so small but our members will be able to find some distress to relieve, some wrong to right, if they look for it. In the larger communities free employment bureaus should be established, in the smaller ones each member should consider himself an employment agent. Immigrants should be helped to become self-sustaining and useful citizens of the land. All of our lodges should undertake social service work, not by resolutions, but by acts. We should aid all reform organizations whose aim is to punish law-breakers. We should take care that our own conduct should at all times be such as to give no just cause for reproach. Let this convention speak in no uncertain tones on such and similar subjects."

Following this earnest plea, amplified by the able address of Brother Jacob Billikopf, of Kansas City, it was resolved that the Social Service Department be created, and last October I was called to Chicago to undertake this new work.

It is a pleasure for me to address this distinguished assembly and bring to you, not so much a record of achievement as a plan for future action; not only to tell you what we hope to do but rather to ascertain in what manner we can all be helpful to the larger Jewish interests of America through mutual co-operation and good will.

In the first place, the B'nai B'rith will enter no field of endeavor which is already covered. It has no desire to duplicate nor to enter upon social work which can better be handled by existing organizations. The B'nai B'rith is no charitable agency giving relief. It has an active membership of more than thirty thousand Israelites in America, recruited from the best elements and residing in all parts of this blessed country. We tender this altruistic body of devoted men to the service of God and man. As earnest volunteers we aim to assist in preventing the need for charity, to aid the rising generation by friendly guidance and to advance thereby Jewish interests. This service can best be rendered by the earnest co-operation of loyal men and women so well personified in this gathering.

The Independent Order of B'nai B'rith is divided in America into seven districts. These are:

1. New England and New York.
2. Middle West.
3. New Jersey, Delaware, Pennsylvania and West Virginia.
4. Pacific Coast.
5. Southeastern States.
6. Northwest and Canada.
7. Southern States.

The Social Service Department will accept the same divisions. Each district will have a Social Service Director, who, in turn, is to appoint a chairman for each State. Every lodge throughout the country is being urged to appoint its Social Service Committee. Where two or more lodges exist in one city, members from each lodge will form a Social Service Committee for that particular community. In smaller cities three members are appointed on the Social Service Committee. In larger cities the number varies according to the population and complexity of Jewish problems. Through these committees we hope to do constructive and progressive work along social service lines.

The first work undertaken is to further and advance the Big Brother movement among Jews. At this late date there is no need to emphasize the importance of the Big Brother movement, certainly not before a gathering of social workers. In a few cities, such as New York, Cincinnati, St. Louis, Louisville and Baltimore, there are already in existence Big Brother organizations. In other cities, however, where there are B'nai B'rith lodges, we have called upon our Social Service Committees to start this work at the earliest possible moment. While this work is to be undertaken by members of our Order, it is to be done in co-operation and in harmony with other existing philanthropic agencies wherever practicable. For example, in Chicago the Big Brothers have been recruited from our lodges and most of the Little Brothers have been furnished by the Bureau of Personal Service. Some of these boys came from the Juvenile Court, while others were merely reported to us for some delinquency. The B'nai B'rith seeks to advance this Big Brother work and welcomes your aid as well as advice.

Our Order has been asked to assist in the Big Sister movement, but we feel that this rightly belongs to the Council of Jewish Women or some other body of Jewish women.

Another very important phase of B'nai B'rith work will be the care of paroled and released prisoners. In the large Eastern cities there are splendid agencies taking care of the prisoner upon his release. Of course, we shall not duplicate, but throughout the country, particularly away from the large Jewish centers, there is a broad field of endeavor which the B'nai B'rith will undertake. In every State the Social Service Committee nearest to the corrective and penal institutions will be asked to look after Jewish prisoners directly upon their release. These men will be cared for and provided with employment. At the present time the Department of Synagogue Extension conducts religious services and looks after the spiritual welfare of the men within prison walls. Our Social Service Department accepts upon itself the responsibility of caring for the men when they are paroled or discharged. We realize this is a difficult work. In the Big Brother work the majority of cases will unquestionably respond and turn out favorably. Caring for men who have been incarcerated for years is a far more difficult matter. A large percentage of failures will unquestionably result, because the public mind is not educated to give a second chance to the man who has fallen. Until our corrective and penal institutions instruct a man in vocational training and further his education, it will be difficult to place released prisoners at gainful employment.

In close connection with prison work is the need for visiting State and eleemosynary institutions, particularly the State hospital, the tuberculosis sanatorium and the insane asylum. Each State chairman will be expected to designate certain lodges from whose members there will be volunteer visitors to those institutions which have no Jewish visitors. Considerable work along these lines has already been done in Districts No. 2 and No. 7, under the guidance of Brothers Jacob Billikopf and Emanuel Sternheim.

A third and very important activity on which we shall lay great stress is the problem of providing employment. The average Jew in prison might not have strayed from the path of right had he been making an honest living at some gainful employment. We believe that poverty is the root of most evils and if Jews are earning a livelihood they avoid many dangers of modern society. Every Social Service Committee therefore is urged to open an employment agency where no other Jewish organization in that town has already done so, for the purpose of finding work for the un-

employed. During my travels in the Middle West practically every smaller community boasted: "We have no poor Jews." In the days of the Galveston movement these cities received families from time to time, but now very few of our co-religionists migrate there. It is our purpose, commencing in a very small and modest way, to enlarge the scope of our Chicago B'nai B'rith Free Employment Bureau, using it as a hub or center, so to speak. The committees in town nearby to Chicago will be asked to find such employment as will permit a man with his family to leave Chicago for the smaller town. If the work progresses successfully we can then enlarge the sphere of activity. The point is, that our poor brethren in Chicago, and especially their children, lack the opportunities which nearby towns afford. Recently I visited the Illinois State Reform School. Of the eighteen Jewish inmates only one came from the Southern part of the State, the remaining seventeen having been sent from Chicago. In the crowded sections of our large cities, where congestion and their resulting evils exist, Jewish children start in life under a severe handicap.

These three then, the Big Brother Movement, Caring for Released Prisoners and Employment Agencies, represent special angles of our work, to which we shall for the present devote our attention. There are many other phases of activity, however, where each local committee can render valuable service within its city. Our organization represents volunteer workers. We are prepared to offer them in every possible way for the good of Judaism. Social Service Committees, whenever necessary, should arrange for a public defender when a poor and worthy Jew is in trouble. On the other hand, this Order has been very active in sending such co-religionists as shame us by their conduct to jail.

President Adolf Kraus drafted the first law in America for the punishment of white slavery and had it passed by the Illinois Legislature. Other legislative acts, including the Mann White Slave Act, soon followed.

In conclusion, may I emphasize the fact that our Order is here to serve. We desire to co-operate in harmony with all philanthropic agencies. While we appreciate this opportunity in a measure to make clear our efforts and hopes we trust that a most important outcome will be mutual understanding, harmonious co-operation and sincere good will among all agencies which seek to serve mankind.

Chairman

The meeting is now open for discussion.

Max Herzberg

Philadelphia

When Dr. Coffee was in Philadelphia, we suggested that possibly the B'nai B'rith could be used as an agency for home-finding for dependent children. I should like to know what, if anything, has been done along this line, using the B'nai B'rith lodges as machinery for placing the children in homes.

Dr. Rudolph I. Coffee

New York

Nothing, as yet. This is a very difficult work and one that needs education. We can only say that we are having this question threshed out. The thing can be arranged by you in Philadelphia as easily as by me.

Solomon Lowenstein

New York

I wish simply to add to what has been said. It seems to me that if the B'nai B'rith propose to use its lodges as machinery for putting children out for adoption it is a very serious matter and one that requires careful consideration.

Dr. Rudolph I. Coffee

Chicago

I did not speak about adoption. Placing a child in a home and having that child adopted are two different things. I do not feel we are prepared to take up the question of adoption. I would not want to accept the responsibility that attaches to it.

Minnie F. Low

Chicago

Permit me to say that I do not think the B'nai B'rith is ready for the very delicate work of child-placing at the present time. There is no more sacred nor delicate work in the realm of social service than that of placing children in foster homes.

Child-placing organizations in our State cannot work without the sanction of the public authorities, and since we have a Jewish child-placing organization in Chicago, the B'nai B'rith would, as a matter of necessity, have to work in direct co-operation with the organized charities.

If the B'nai B'rith could co-operate in creating sentiment in the smaller communities, so that people there would open their hearts and homes to some of the destitute children found in the larger cities, they would be performing a very valuable and far-reaching service.

Boris D. Bogen

Cincinnati

I was very interested in what Dr. Coffee had to say. We are used to the social service of the B'nai B'rith, and now it seems to me that we are going to want education. The first thing I fear is that we are going to be provided with 33,000 volunteers. I do not think this is a good thing. We shall have to inaugurate a very large preparation. I was impressed with the fact that he says that we will have paid workers all over the country to take care of the work. I believe it is very important that the children should be adopted by the right people. I do not believe you should take a child and experiment with him until you straighten out the Big Brothers themselves. I am impressed with the possibilities of employing these young men as social workers because it opens a new field of activity for us, and I hope that in time we will be able to offer services along this line. Now, I believe we could offer very efficient service along this line, but say, what is the B'nai B'rith going to do to educate the social worker? Now, for instance, take a young man like myself. Suppose they put me in the field to place out children and to train volunteers for Big Brothers? I believe there is a definite plan of social work for young men. I believe in B'nai B'rith taking the 30,000 members and training them; I believe that we must first of all insist, if possible, through our friend, Dr. Coffee, who, I hope, will remain with us through the week, that they make provision for courses for the B'nai B'rith workers so that the men who belong to the B'nai B'rith, so that every young man who belongs to the B'nai B'rith need not think that he also can be a social worker. It will be a calendar for every member of the B'nai B'rith who thinks he is a social worker. Let us introduce in each lodge a group that will get a proper education as a social worker, then we will have a group that will know how to handle this fire protection, and social service is the most important thing to do now. I hope that Dr. Coffee will arrange so that we will really get some system in educating the B'nai B'rith members for social work.

Dr. L. B. Bernstein

Pleasantville, N. Y.

There are two gentlemen here with us this afternoon. One of them, Dr. Sidney Goldstein, is one of the directors of the Jewish Summer School for Social Workers, conducted under the auspices of the Jewish Chautauqua Society. The other gentleman, Mr. Julius Drachsler, is the secretary of the School for Jewish Communal Workers, conducted under the auspices of the Kehilla.

The organization of these schools at this time might have some bearing on the problem under discussion. As these schools open up branch courses in the various cities of the country they might be of considerable help in directing the work which is being planned.

May I suggest that you ask these gentlemen to express their views on the subject?

Julius Drachsler

New York

I should prefer to leave the discussion of the work of the School for Jewish Communal work for the session on Wednesday morning. Our plan is rather comprehensive. We have in mind reaching not only the worker who wants to obtain a

professional training but also the general public whose intelligent co-operation is necessary. I shall leave the whole question open and hope that when the report of Mr. Levin is presented you will all be present.

Boris D. Bogen

Cincinnati

Further in this question of good intentions, let us say we have only 50 per cent. of the B'nai B'rith; after all, we must assume that is going to react upon the Big Brother and he has the same opportunity for optimism as the many workers upon whom we have come to rely. We want the community with us, but how to get the community there to assume this serious responsibility. All men who are working are working generally in their own neighborhood.

Dr. Rudolph I. Coffee

Chicago

I do not know just how much of Dr. Bogen's remarks shall be taken seriously, but if 1 per cent. of the 30,000 members of the B'nai B'rith enlist in social work under proper guidance we shall be satisfied for a while. Let me tell you what happened soon after I moved to Chicago. One man insisted: "We want to do something effective for our Order; let us undertake some new phase of work and have it represent the B'nai B'rith." My answer is that such an aim, though laudable, is out of the question. There must be teamwork. The B'nai B'rith comes to the social service worker with its offer of co-operation and says we have the right man of ability to assist the wayward boy. It would be ridiculous for the B'nai B'rith to carry on this labor unless acquainted with the real facts. We have had good results in the past few months. The best results we can hope for is that you call on the B'nai B'rith for volunteers to assist in co-operation with you.

H. Joseph Hyman

Columbus

I want to know whether you believe that the great Big Brother work can be done better by the B'nai B'rith or by a separate Big Brother organization. I think that the B'nai B'rith is doing so much work that perhaps a separate organization could better do the work. That has been our experience in Columbus.

Dr. Rudolph I. Coffee

Chicago

The Social Service organization in each city is asked to consider the Big Brother work as its first work. When there is a committee appointed I believe the Big Brother movement is one wheel within the larger wheel of social service.

Dr. L. B. Bernstein

Pleasantville, N. Y.

Our difficulty is in getting mature men and mature women to be Big Brothers and Sisters. We need some one who can be depended upon, who is a little bit more mature. Now if the B'nai B'rith really intends to galvanize its membership into the Big Brother movement I should say you would be performing a most valuable service. I think it is only fair to us that Dr. Coffee should be a little more explicit in his explanation of the work. I am one of those who have been rather skeptical of social service and the B'nai B'rith, but so far as I have observed the work of the Order it has not been regarded as a social service organization; now, if Dr. Coffee can make it such an organization it would be a most valuable adjunct to the work of the professional worker. I think Dr. Coffee should detail a little more his plans, so that the social workers can co-operate with them.

Dr. Rudolph I. Coffee

Chicago

The question is a fair one. If a member of our Order volunteers to be a Big Brother he is first examined by the secretary of our local committee, a trained social worker. When he receives a boy from the Bureau of Personal Service the probation officer, who is also a trained social worker, investigates him. If he is not thought to be a fit person to have charge of that boy, a meeting between him and a Little Brother never takes place. We called for Big Brothers and had 150 applications, but of these only fifteen have thus far been found satisfactory, showing that the work is being done very carefully and with as much selection as possible.

Joseph Schoenthal
Columbus

My experience with social service and Big Brotherhood has been that social service and Big Brotherhood go hand in hand; but I believe that a boy just a little older than the Little Brother makes the best Big Brother. Take the boy of twelve years old who goes to school, the best Big Brother that he can get is a boy of about sixteen, seventeen or eighteen years who goes to the same school building. He can supervise that boy better than any social worker or than the B'nai B'rith. The majority of the B'nai B'rith members are wage-earners. They have not the time to act as Big Brothers to the Little Brothers. My experience has taught me that most boys who come into court are between the ages of twelve and fifteen years. Now, if you happen to have a Big Brother of eighteen for a boy of twelve who attends the same school, he will watch over that boy and help him. The majority of the members of the B'nai B'rith are too busy, since they are wage-earners and have not the time, while those who are not working will not take the necessary time. It is entirely up to the social workers to see if the Big Brother of seventeen or eighteen cannot help them solve the question.

Dr. Leon Volmer
New Orleans

I just want to ask Dr. Coffee one question, and that is, how such person or persons pass upon the material. In your own State you have a very broad field, but if you go out to the small country towns, say in Montana, the best you can do is to take the best material for the Big Brother work that you can get. We pick out the best man there; that is all we can do.

Fred M. Butzel
Detroit

Are we not laying a little too much stress on this training? Is it not enough that the work is being done by anybody that is interested? Getting them started makes them see the necessity of training. In the long run some good will be done and the important thing is that we have somebody interested, especially in small communities where charities are not organized.

Jules K. Hexter
Dallas

After listening to the message delivered to this convention from the I. O. B. B. through the able address of Dr. Coffee and the discussion so far offered upon the same, the thought occurs to me that the message from the I. O. B. B. is entitled to more than ordinary consideration, and what they ask of us should receive the endorsement of this convention.

The thought occurs to me that personal service is the main factor in economic and social conditions, and it is personal services that will largely solve the problem that confronts the paid social worker. Would it not be better then for a more complete understanding to exist between the paid social worker and the layman? I do not believe that it is wise on the part of the professional worker that he should arrogate to himself the thought that he is the power and that the layman should be subservient. Would it not be better to create a more complete feeling of co-operation between yourselves and the man who is to assist you, and would it not be well to devote some energy to the education of the layman so that he would be in a receptive mood when applied to? It would then follow that when you applied to a man to be a Big Brother or to a woman to be a Big Sister that the man or the woman would know more definitely what Big Brother or Big Sister meant.

The I. O. B. B. is asking this Conference to give them at least an endorsement to the extent that they may be encouraged to present the proposed work as outlined by Dr. Coffee to the several communities in which their lodges are situated, and this endorsement should evidence in no uncertain terms that the National Conference of Jewish Charities is at least in sympathy with what they propose to do.

The Order is composed largely of the best Jews in this country. I mean the Jews who are Jews in heart and who are willing and want to do something for the elevation of their brethren.

I do not agree with Mr. Schonfeld, that a boy can take charge of another boy of fourteen. He necessarily must lack the training and influence. The Big Brotherhood movement, as presented through the

I. O. B. B., is intended that the members of the Order should take part in this work as they have done in all other activities promoted by the Order.

I trust the answer of the Conference to the I. O. B. B. will take shape at least in a resolution commending the work they propose to do.

Ethel Kawin

Chicago

I really feel that my experience is so limited that I have not much to say, but Mr. William Mack, who is here, has been chairman of the committee in which I am interested. The Committee of Big Brothers was organized largely among my personal friends. "My" children are mostly normal children, who are merely seeking employment when they leave school. The normal boy occasionally needs a Big Brother just as badly as the abnormal boy and therefore we organized a small committee of Big Brothers. We have also a small committee of Big Sisters to work with our girls.

I feel very hopeful of the ultimate success of the Big Brother work, but I do feel that there are very many serious obstacles in connection with the work, which we are not always willing to acknowledge, even to ourselves. Our volunteers need a great deal of education before they are really prepared to take hold of this kind of work. We should have organized courses in social service for volunteers. One difficulty we have found is in keeping the men and women who have undertaken this work "on the job," so to speak. They must be constantly telephoned to or written to or called upon, in order that we may be sure that the duty they have undertaken is not being neglected. Another difficulty which we encounter is that many men and women do not really understand our boys and girls. This is particularly true of women. The average woman of leisure, who has never had to face the struggle for existence herself, has no comprehension of the life and problems of the working girl, and often very serious detriment may be done to the working girl, because she has received as a Big Sister a woman who does not understand the girl's environment and can not get her point of view.

I do want to say, however, that our Big Brother Committee has had very many successful cases. I might cite cases of boys being helped through night schools by Big Brothers, and several boys who have been saved from perhaps criminal lives by the aid of Big Brothers. It has been mentioned that perhaps Big Brothers themselves need "looking after." I think we should be very careful about this. We have had some men offer their services to whom I would not be willing to entrust my *own* little brother. I would not enlist them as volunteers. We should be very careful in selecting the man to whom we give this responsibility and this privilege. We should insist that they take this responsibility seriously.

William J. Mack

Chicago

The modesty of our professional social workers has again been exemplified. Miss Kawin has been not only the executive but the backbone of our organization—she and Miss Low.

What happened in Chicago was this: Miss Kawin, in connection with her vocational guidance work, asked a few of her friends to take an interest in certain boys as Little Brothers. She mated the Big Brother and the Little Brother with considerable care. Personally, it seems to me that that is the vital thing, that you don't need a professionally trained Big Brother; what you do need is a trained social worker to tell which is the right Big Brother for a definite Little Brother; and it should be kept in mind that, valuable as this activity is for the volunteer, the important thing is not to find a Little Brother for him, the real problem is to select for each Little Brother that young man who is best fitted to act as that particular boy's Big Brother—not to select a Little Brother for a certain young man, but to chose the right Big Brother for every boy.

In Chicago we have done some other things besides the individual Big Brother work. There were about twenty or twenty-five men—only about six at first—and the number was increased gradually and very slowly. When the point was reached where a large formal organization was discussed the forming of a general non-sectarian

organization was also being considered. The Jewish group decided that it favored such an organization and so delayed forming a separate Jewish organization. The general inter-sectarian organization was formed and has continued in a desultory manner, partly because it was waiting for the social service department of the B'nai B'rith. Now we have only those two organizations, for our small original informal group has been absorbed in the larger.

During the period of waiting, however, we got a group of doctors, who said that any time we had a boy that needed medical attention they would examine him and give him the attention needed. The director who chose the definite Big Brother for the definite Little Brother found these doctors willing to examine any boy in any case without charge. There was also a group of business men, of manufacturers, men in different lines, who were willing to consult with any boy on what he wanted to go into, what line of business. The manufacturer took him through the factory and showed him the conditions of factory work; the retail merchant took him over the store, or the wholesale man through the wholesale store, and this helped him to see conditions at first hand and often to decide what line he wanted to go into.

I want to mention one other thing that has been started in Chicago. It was in the nature of an industrial survey. We had a small group of boys who did not know just what kind of work they wanted to do, so we had them meet at one of our settlements under the guidance of a Big Brother. At each meeting they discussed a different profession or different industrial occupation. The leader went into it in a very thorough manner and gave these boys a real understanding of it. The boys were very interested in it. This, together with the assistance of the business men, has been most helpful.

As perhaps a compromise between the expert trained Big Brother and the entirely untrained Big Brother, a suggestion has been made which has not yet been entirely carried out. This was that we have two or three or six inexperienced Big Brothers work under the direction of a thoroughly trained Big Brother. The thought that comes to me now is that there be trained expert social workers, who, having definite Little Brothers, can find for them the proper Big Brothers and then act as advisors to those Big Brothers.

Judge Fisher

Chicago

I hope for the Big Brother movement of the B'nai B'rith much greater success than I have as yet seen accomplished by the non-Jewish Big Brother movement in Chicago. So far their work has been a total failure. We have two non-Jewish Big Brother organizations in Chicago, one is composed of a few theorists, who to my knowledge are doing nothing, and the other has turned into a relief organization giving a little relief now and then to a boy in need of it. I am rather pessimistic as to the result of this movement. My experience probably has been such that I am led to that view and I do hope that the B'nai B'rith will have greater success; but it seems to me that if the Big Brother movement is going to depend on volunteers that it will not have great success. The Big Brother ought to be drafted into the service. He ought to be selected because of the qualifications he possesses to the knowledge of the man in charge of the employment. I agree with Mr. Mack that it doesn't require a trained social worker to be a Big Brother, but it does require a man with a good deal of common sense, one that will understand the boy, and in my opinion he ought to be someone who comes from the same neighborhood and from the same general class that the boy comes from. I would rather like to see that instead of giving one Little Brother to one Big Brother, that when you find a man capable of handling the work that he be given a half a dozen or a dozen Little Brothers and that he organize a little group of these boys and guide their work, because in my opinion the influence of a boy upon another is much more potent, much more impressive than the influence of an adult upon a boy. Under the guidance of a proper adult leader the members of a little group would do much better than one Little Brother would do under the guidance of one Big Brother. However, the B'nai B'rith has an opportunity of selecting their Big Brothers from a large number of men. I think they should be encouraged in their work and I hope they will be successful.

JEWISH CHARITIES

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לשנה טובה תכתבו

Our Field Bureau

Community Progress

Morris D. Waldman

Martin A. Marks

PROCEEDINGS OF NINTH BIENNIAL CONFERENCE

Bulletin of National Conference of Jewish Charities.

ADDRESS ALL COMMUNICATIONS TO 411 W. FAYETTE ST., BALTIMORE, MD.

JEWISH CHARITIES

BULLETIN OF THE NATIONAL CONFERENCE OF JEWISH CHARITIES

Subscription $1.00 **Issued Monthly**

THE MONTH IN SHORT

GREAT DEVELOPMENT of Jewish Social Service along progressive lines. The democratization of philanthropic effort, centralization of organized work, scientific research, training of professional workers, utilization of volunteer forces, synagogue activities and emphasis of Jewishness—mark the high spots of Jewish Social Service of today. Pages 86 and 87.

THE FIELD BUREAU of the National Conference of Jewish Charities announces a comprehensive program. An information department, a social workers' exchange, a registrar for transient applicants for relief are only a few of the activities the Bureau proposes to undertake. Page 85.

MORRIS D. WALDMAN makes a plea for concentrated community effort. Tolerance, a broader point of view, representative leadership and scientific analysis of the problem will lead to community planning. Pages 92 to 99.

"THE FORWARD," New York Yiddish paper, is providing for treatment of victims of poliomyelitis in that city, for which purpose it is raising a fund by popular subscription. The Social Service Department of the Free Synagogue, through its director, Dr. Sidney E. Goldstein, announces its plan of work for after-care for sufferers from same disease. Page 84.

THE DEATH of Mr. Martin A. Marks, well-known Jewish social worker of Cleveland, is noted. Pages 90 and 91.

THE FIELD BUREAU OF THE NATIONAL CONFERENCE OF JEWISH CHARITIES

ORGANIZATION DEPARTMENT—Assists in organization and promotion of Jewish Social Service activities; supplies plans of organization; methods for raising funds; publicity material; programs of activities; plans and specifications for institutional buildings; conducts efficiency tests of philanthropic agencies; supplies the personal service of the field secretary and his assistants; provides demonstrators for organization work; promotes interstate and national co-operation; introduces uniform accounts from records and reports.

SOCIAL WORKERS' EXCHANGE—Provides candidates for vacancies in Jewish philanthropic endeavor and makes preliminary investigation as to the qualifications of the persons it recommends.

INFORMATION DEPARTMENT—Gives information pertaining to the different details in Jewish Social Service Endeavor; conducts a confidential exchange for dependent transients.

SURVEY DEPARTMENT—Makes surveys of the different Jewish community problems and presents plans for community programs.

Write for particulars, Field Bureau, 411 West Fayette Street, Baltimore, Md.

JEWISH SOCIAL WORKERS' EXCHANGE

Conducted by the Field Bureau of the National Conference of Jewish Charities
Field Bureau, 411 West Fayette Street, Baltimore, Md.

Provides positions for Jewish Social Workers and assists organizations in procuring qualified candidates for existing vacancies.

POSITIONS WANTED

DO YOU WANT A POSITION? If so, register at once with the Exchange. Send for particulars and application form.

SOCIAL WORKER—Young man, graduate of Teachers' College and School of Philanthropy, six years' experience as executive in institutional and communal work, will consider change. Indorsement by leading workers. Address Charities, I.

SOCIAL WORKER—An intelligent, efficient young woman, high-school graduate, seven years' business experience, graduate Pratt Institute, New York City, Normal Household Science and Art, year and a half paid social worker, six months volunteer visitor in training Associated Charities, student Summer Courses Social Service under auspices Jewish Chautauqua Society, New York City, desires an opening. Can furnish excellent references. Address B. R. E., Jewish Charities.

SETTLEMENT WORKER—Three years' diversified experience and systematic training, graduate School of Social Service, successful record in a Jewish Settlement of high standing, thorough knowledge of the needs of a Jewish neighborhood, desires change of position, preferably in the East. Address C. F., Jewish Charities.

SOCIAL WORKER—Educated Russian Jewess, graduate of Summer Courses of Social Service, experience in child-caring agency; qualified to make intelligent investigation and do constructive relief work. Address Charities, A.

SOCIAL WORKER—College graduate, ten years' experience as teacher, prefers the field of Jewish Social Service. An accomplished stenographer and possesses executive ability. Address Charities, M. N.

SCHOOL FOR JEWISH COMMUNAL WORK

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FIRST TERM

General Introductory Course open to the public.
Special Courses for Communal Workers.
Graduate Work in co-operation with Columbia University. Send for Catalogue

S. BENDERLY, *Acting Secretary.*

WORKERS WANTED

ORGANIZATIONS, when requiring workers, use the Exchange. You will be provided *Free of Charge* with a list of available candidates and a full description of their qualifications.

ASSISTANT SUPERINTENDENT—At the Jewish Orphan Asylum in Cleveland, Ohio. The position to be filled offers splendid opportunities for real work and advancement. Young men of character and college education, possessed of love for children and not afraid of work, will please communicate with Simon Peiser, Superintendent.

ASSISTANT PHYSICAL DIRECTOR—College man with experience and all-around athlete preferred. Make application in writing, stating education, experience and minimum salary, to Mr. Philip L. Seman, Superintendent Chicago Hebrew Institute, 1258 Taylor Street, Chicago.

SUPERINTENDENT—Jewish Educational Alliance, Savannah, Ga. State qualifications, age, experience, salary expected. Address, with references and photograph, Committee, Alliance, Savannah, Ga.

SUPERINTENDENT—A man of ability to fill position of Superintendent of Federated Jewish Charities in Milwaukee just made vacant. Splendid opportunity. Write particulars to A. L. Saltzstein, President Federated Jewish Charities, First National Bank Building, Milwaukee, Wis.

TEXT-BOOK

(In preparation—will appear in November)

"JEWISH PHILANTHROPY"

An exposition of Jewish Social Service in the United States, by BORIS D. BOGEN

Contents: Principles of Jewish Social Service, National Organizations, Raising Funds, Treatment of Transients, Immigration Distribution, Care of the Sick, Dependent Women and Children, Insufficiency of Income, Educational and Social Agencies, Work in Neglected Neighborhoods, Organization and Administration, Social Work and the Synagogue.

Published by Macmillan Company, New York.

Order through Jewish Charities, 411 West Fayette Street, Baltimore.

INFANTILE PARALYSIS SITUATION IN NEW YORK

The efficient system of registration enforced by the Board of Health in New York City during the epidemic of poliomyelitis makes it possible to ascertain the number of afflicted persons and locate almost all the victims of this terrible disease. At the present moment, however, the exact number of children who will require care and especially those who are not in position financially to get the necessary medical assistance is not known. There is no doubt that the city will undertake to solve the major part of the problem, and this municipal arrangement is the most desirable. However, different private Jewish organizations are already in the field to do service; the *Forward,* the most popular Yiddish paper, socialistic in its tendencies, established a special fund for convalescent children.

This fund is partly the outcome of appeals to the *Forward* by some poor parents who were unable to provide their convalescent children, afflicted with the disease, with braces and proper medical care, and the desire of some socialists to alleviate in a degree the sufferings of the little ones, and to provide them with toys.

An appeal appeared in the *Forward* for funds about a month ago, and met with the full sympathy of the public as well as of a number of physicians, and up to date more than $6000 has been contributed. Twenty-five well-known physicians offered their services gratis to the Forward. A committee consisting of these physicians and representatives of *Forward* persons has been organized and has mapped out a plan of activity.

The fund is to be used for the care of children of New York City, irrespective of their residence and is not to be limited to any district children. A strict registration will be kept of all children requiring assistance to consist of medical attendance, special medical treatment, and material relief.

Dr. Sidney Goldstein of the Free Synagogue writes:

"Infantile paralysis cases are just being discharged from hospitals. As you probably know, every case discharged by the Board of Health, as cured, is referred to the Committee on After-Care, 287 Fourth Avenue. This committee in turn refers the cases to the orthopedic department in the dispensary or hospital located in the district in which the patient lives. In Bellevue Hospital, in which we are caring for Jewish patients admitted and discharged, no infantile paralysis case has been sent from the Hospital. Bellevue is prepared to give after-care treatment in one of the large wards that has been set aside for this purpose and which has a staff of experts especially qualified to care for these poor little victims. The Bellevue Division of the Social Service of the Free Synagogue is, of course, ready to co-operate just as soon as co-operation is needed. We are prepared to provide necessary braces, necessary surgical and medical appliances, and to do whatever follow-up work the doctors advise and direct.

"In Lebanon Hospital 250 children have been referred to the orthopedic clinic of that institution. The Committee on After-Care has agreed to place a nurse in this clinic to assist the doctor and the Social Service Department has agreed to follow up all cases, which means that we are prepared here, as well, to provide medical and surgical appliances, to see that the children are brought to the clinic for treatment as the doctor directs, and to see that the doctor's instructions are carried out in the home.

"We are also prepared to use the Jane Elkus Camp for convalescent care for these cases, in case such convalescent care is thought advisable by the physician in charge. More than 5000 cases are still in the hospitals, and you can realize that the problem will grow more difficult, as well as larger as the weeks pass and the children are discharged. One very great service, though a painful one, must be rendered, that is, parents must be taught how to reconcile themselves to the misfortune that has befallen these children. The future, of course, holds the largest problem of all, namely, the proper industrial education and training of those who have become crippled. Just as soon as the services open we shall make an appeal for a special fund with which to cover this work."

JEWISH CHARITIES

OUR FIELD BUREAU

IN accordance with the resolution adopted by the National Conference of Jewish Charities at Indianapolis, Ind., May 11, 1916, the establishment of a Field Bureau was authorized and a special committee consisting of Dr. Lee K. Frankel, chairman; Miss Minnie Low and Fred M. Butzel was appointed.

The Committee secured the services of Dr. Boris D. Bogen, of Cincinnati, Ohio, as secretary, and begs to announce that the Bureau is now in operation and is ready to render service to all communities desiring to avail themselves of this new national agency for Jewish Social Service.

The Bureau is primarily intended to promote organization of communities along Social Service endeavor, to stimulate Jewish philanthropic effort, to co-ordinate the work of the existing agencies and federations, and to establish uniform national standards in the different departments of Jewish Social Service. Coming in close contact with a large number of philanthropic organizations of the United States, the Bureau will attempt to collect data as to the accumulated experience of the different cities and will be able to serve as an Information Bureau of Jewish philanthropic activities.

The Bureau is ready to receive inquiries concerning any question pertaining to Jewish Social Service and will endeavor to give explicit information and suggest solutions to the perplexing problems that a community may meet in its philanthropic endeavor. In this particular activity the Bureau will utilize all the existing resources, and thus facilitate the search of the individual communities by presenting the result of inquiry, without any necessity on the part of the community to direct its inquiry more than to one agency.

Organizations having vacancies for Jewish Social Workers will be able to avail themselves of the services of the Jewish Social Workers' Exchange, conducted by the Field Bureau, which will endeavor to obtain as full a list as possible of available candidates, and will be in position to present definitely and authoritatively the qualifications of the persons it recommends.

The Field Bureau expects to be instrumental in getting a closer interstate co-operation in philanthropic effort. It is now organizing a Central Register for transient applicants for relief—providing information that ought to be helpful to the communities in coping with the problem of the transient poor.

In cases where communities can be benefitted in the way of organization or promotion of philanthropic effort by personal contact with the Field Secretary, the Bureau offers the services of the latter, who will visit the communities and will meet with the persons interested in the given project—experts in the different special fields of philanthropic endeavor will be also available for similar arrangements.

The Field Bureau is ready to undertake Jewish Social Service Survey when requested, and will present the results in a scientific, practical and thorough way—utilizing the best authorities and experts in this direction.

In the attempt to introduce uniformity in philanthropic effort, the Bureau is ready to install uniformed model records for organizations and institutions, advise on accounting systems, reports, publicity material, etc. It is expected that in many instances communities will require actual demonstration of organized work, and the Bureau is prepared to supply demonstrators of the different special fields for a limited period of time, demonstrating in an actual, concrete way the workings of the given activity.

All Jewish organizations are cordially requested to avail themselves without any restraint, of the facilities of the Field Bureau. The expenses of the Bureau are defrayed by private subscription and there is no fee attached for regular service rendered.

Only when traveling or any other special expenses have to be incurred will the communities be required to contribute.

For further particulars, apply Field Bureau, 411 West Fayette Street, Baltimore, Md.

HIGH SPOTS IN JEWISH SOCIAL SERVICE

Awakening of Social Consciousness—The general awakening of social consciousness, the deep interest in social problems and the thoughtful consideration of social needs are characteristic of modern times. The merits of the individual virtues are interpreted in terms of collective effort. Actual results, rather than sentimental motives, are taken as a criterion of real value. Organization, concerted action, definite planning and real effectiveness are taking the place of meaningless pity, impotent sympathy and empty kindness. In the realm of Jewish Social Service we are witnessing a remarkable expression of these modern tendencies.

Democratization of Philanthropic Effort—The European War—the paradox of modern civilization—illogical, insane, most cruel—an absolutely unexplainable phenomenon of human stupidity, ought to have created a hopeless pessimism in the hearts of those who have heretofore contributed to the cause of the world's betterment. In reality, however, the war has promoted and intensified the desire for social service, a desire to minimize, though in a limited and insignificant way, the sufferings of the victims of this terrible calamity. The Jews, on account of the war, have been burdened with additional responsibilities. It is not surprising that American Jewry raised more than five million dollars; it is significant that the large mass of the Jewish people actively participated in the giving and has given not only individually but collectively, forming local and national organizations on its own initiative. This is the reason why we have three different national agencies collecting money for the relief of the war sufferers, each one appealing to a different constituency and using somewhat different methods in raising funds.

Tendency Toward Unity—It is significant that, while in the collection of funds each of these organizations retained its autonomy in the question of distribution, an arrangement has been successfully made to unify the activities through a Joint Distribution Committee, which is operating under the auspices of representatives of the different groups and classes of the Jews of America. This is one of the most striking examples of the modern tendency toward the democratization of philanthropic effort, and while the contact of diversified elements cannot be free from considerable friction and misunderstanding, still the underlying principle, the large cause, deserves sacrifices and fully justifies compromise, through the medium of which unity can be established.

This anxiety to render social service and the realization of the necessity for proper organization and management, intensified by the war conditions, will undoubtedly have a lasting effect; it will develop the same traits in times of peace, thus contributing to the general cause of philanthropic effort. Even now, in the question of coping with the problem of the care of the victims of infantile paralysis in New York City, we find a new attitude of the people concerning their responsibility. The most popular Yiddish paper, known for its radical tendencies and for rather skeptical views upon palliative measures of charitable effort, started a fund of its own and created an organization to handle the situation in a modern, systematic way. Hand in hand with the tendency to democratize social service, we notice also a desire to centralize effort. This is especially expressed in the spread of the Federation movement. Started twenty years ago, the Federation idea has been steadily gaining ground and at last even New York is ready to adopt this arrangement of efficient administration of charitable funds.

Research Community Program—Though American Jews have been recognized as the leaders in the matter of administration of relief to the needy, in constructive effort they have made little contribution to the subject outside of participating in the general progressive movements. This has been especially true in regard to research work. Now and then some sporadic attempt to survey some social phenomenon was made by an individual worker, generally an amateur. This was of little value, except that it probably was instrumental in emphasizing the importance of definite knowledge of social conditions, and resulted

in the establishment of the Philanthropic Research Bureau of New York City.

Professional Training—Communities have begun to realize the necessity of community programs. There is already a demand for social engineering and it is only a question of time when the majority of Jewish communities will have a definite conception of their problems and will adopt a definite plan for their activity. Under these circumstances the need of professionally trained men and women is self-evident—the dearth in professional Jewish social workers has been felt for some time. The establishment, therefore, of the School for Jewish Communal Workers is an important step in the advancement of Jewish Social Service. The Summer School of Social Service conducted by the Jewish Chautauqua is answering an urgent demand—and both of these institutions will raise the standard of the Jewish Social Workers of this country.

Organization of Volunteers—Never before were the potential possibilities of volunteer service receiving recognition as today. Proper organization and training of volunteers is the keynote of modern philanthropy. The establishment of the special department of Social Service by the I. O. B. B. is an attempt in the right direction. The rise and spread of the Big Brother and Big Sister movement is significant.

Synagogal Social Service—Last, but not least, the aggressive and successful effort to revive social service in the synagogue is one of the helpful signs of modern times and is the most conspicuous high spot in Jewish Social Service of today.

The Jewish Emphasis—An aroused Jewish consciousness among the people at large has been reflected in the almost universal feeling that the Jewish bond of religion and brotherhood should be emphasized in Jewish social work. The social value inherent in the Jewish group by reason of a long and common history and a varied and peculiar experience is now recognized as one of the essential elements in all plans for Jewish betterment.

Hartford Bureau of Foreign Relations

George W. Rabinoff

We claim no originality in our Bureau. We have not initiated any new movement nor do we stand on our own feet. We are simply an interior service station, connecting up the people in our territory with the big information bureaus in New York. We began operations about six weeks ago, under the auspices of our local War Relief Committee, realizing that a considerable number of persons were in need of the service rendered by the Bureau of Foreign Relations of the Hebrew Sheltering and Immigrant Aid Society, but could not make the proper connections because of the distance and lack of facilities. Accordingly, a visit was paid to New York headquarters, blank cards were obtained, together with such instructions as were necessary, and arrangements were made to have representatives of the Committee at a central office during stated hours. Yiddish handbills were distributed and applications taken. To date, about seventy-five applications have been taken up and forwarded. We also co-operate with the American Jewish Relief Committee and the Provisional Zionist Committee in forwarding funds.

In return for the services thus rendered by these Committees, we have expressed our willingness to co-operate in the locating of relatives here of families on their files and have had some success in this matter.

Not To Go For The Present

The Commission appointed by the American Jewish Relief Committee, the People's Committee and the Central Relief Committee will not go to Europe for the present owing to the fact that satisfactory arrangements in the countries in which the Commission was to operate could not be made. It has been deemed best to postpone the sending of the Commission until Dr. J. L. Magnes, who is now in Germany, returns to this country. Dr. Boris D. Bogen and Mr. Jacob Billikopf, the expert members of the Commission, may be called upon later for their services, but for the time being the functions of the Commission are in abeyance and its future action will be determined by the report received from the member now abroad.

FEDERATED EMPLOYMENT BUREAU FOR JEWISH GIRLS

By Celia S. Strakosch

New York

The Federated Employment Bureau for Jewish Girls was organized in October, 1915. It co-operates with fifteen local organizations dealing with Jewish girls, acting as a placement bureau for some and as an employment clearing house for others. The Bureau handles all types of female employment except domestic. This Bureau is the outgrowth of the Emergency Relief Committee of the winter of 1914 and 1915. At that time a committee of a hundred Jewish women under the chairmanship of Mrs. Alexander Kohut raised $20,000 to be used for tide-over wages for unemployed Jewish women and girls, who were temporarily placed in sewing-rooms and trade extension classes until employment could be found.

Through the close co-operation of the various Federated organizations much duplication of effort is avoided. Girls who are registered with or are members of any co-operating Jewish employment bureau are not registered with the Federated Employment Bureau, but employers' calls are referred to and accepted from these bureaus.

The greatest problem that besets the Bureau is with the clerical worker. We have constantly to deal with the inefficient and poorly trained stenographer and bookkeeper, and the wholly untrained girl whose one desire is to be a clerical worker. Jewish parents make every sacrifice to give their children a business training. The atmosphere of the office is considered more in line with social progress than the factory. Many of the girls lack proper educational background and training and become the victims of "commercialized" business schools, from which they "graduate" as bookkeepers and stenographers.

By means of the Municipal Trade Extension Rooms, girls are tested to determine their efficiency; if they are weak in any branch, are further trained by either the Commercial or Industrial Department. In spite of these tests the inefficient commercial girl will be floating about until the standard of the business schools and the requirements of the employers throughout the city can be raised.

Although the Bureau handles about 5000 girls a year, every effort is made to keep in touch with the girls by means of the follow-up work and the weekly evening meetings.

Because of its business-like service, the Bureau has built up a large and constantly growing employer clientele, a goodly share of which has been brought to it by its successful girls. The aim has been to keep the work away from the charity standpoint.

No form of social work other than employment work is attempted by this organization. The service of the constituents and co-operating organizations are sought in every other branch of the work. During the full period of its existence this organization has been able to meet successfully and cope with each and every industrial economic problem presented to it. This has been made possible by the untiring effort of the President, Mrs. Alexander Kohut, and by the hearty co-operation of the individual members of the Board of Directors.

Denver Federation in the Remaking

The committee of three, composed of Dr. O. M. Shere, chairman; Rabbi W. S. Friedman and Milton L. Anfenger, which was appointed at a meeting of representatives of various organizations, held about two months ago, when Mr. Chester J. Teller of New York presented a synopsis of a survey of Jewish charities in Denver, appointed the following committee of eleven: Dr. Robert Levy, B. Flesher, Dr. Ph. Hillkowitz, Rabbi C. E. Kauvar, Nathan Rothschild, Mrs. J. N. Lorber, Mrs. Bertha Levy, Mrs. Mintz, M. S. Redetsky, Mrs. E. Morris and Rabbi S. Halpern. This committee has met and organized, by selecting Dr. Hillkowitz as chairman and Nathan Rothschild as secretary. A committee was appointed to prepare a prospectus of a central organization for the management of the Denver Jewish Charities, which will be presented for consideration at the next meeting of the committee.

JEWISH CHAUTAUQUA SUMMER SCHOOL, 1916.

The Summer Course in Social Service was conducted this season, 1916, under the auspices of the Jewish Chautauqua Society with the co-operation of the National Association of Jewish Social Workers. The sessions were held, according to schedule, in New York City from July 9th to July 30th. The lectures and seminars were given in the Free Synagogue House, 36 West Sixty-eighth Street, which the Executive Council of the Free Synagogue gladly voted to have used for this purpose without charge.

Lectures and Field Work

During the three weeks of the Course seventy-five lectures were delivered on the following subjects:

"Family Welfare," "Child Welfare," "Neighborhood Work," "Delinquency," "Industrial Problems," "Medical Social Service," "Organizations of Social Forces," "Institutional Management," "Synagogue and Social Service," "Immigration," "Young Men's Hebrew and Kindred Associations" and "Outline Training Course for Volunteers."

From 2 to 5 during the first week visits were made to the following institutions:

Ellis Island, Mount Sinai Hospital, Montefiore Home, Fellowship House, Children's Court, United Hebrew Charities, Manhattan State Hospital for the Insane, Young Women's Hebrew Association and Sing Sing.

Other visits that had been arranged were canceled by the institutions on account of the epidemic of infantile paralysis prevalent in New York during the session of the school. The hours from 2 to 5, during the second and third weeks, were devoted to field work under the leadership of the lecturers in charge of the different courses.

Fifty-six students registered for the Course this season. These students gave as their home town the following cities:

New York and Brooklyn, 26; Buffalo, N. Y., 1; Rochester, N. Y., 1; Mount Vernon, N. Y., 1; Bedford Hills, N. Y., 1; Rosenhayn, N. J., 2; Jersey City, N. J., 1; Philadelphia, Pa., 5; Pittsburgh, Pa., 1; Scranton, Pa., 1; Chicago, Ill., 2; Cincinnati, Ohio, 2; Akron, Ohio, 1; Dayton, Ohio, 1; Helena, Ark., 1; Providence, R. I., 1; Norfolk, Va., 1; Lexington, Ky., 1; Louisville, Ky., 1; New Orleans, La., 1; Hartford, Conn., 1; Baltimore, Md., 1; Savannah, Ga., 1, and San Francisco, Cal., 1.

Classified according to occupations, the students registered as follows:

Volunteers in social service, 13; public school teachers, 6; rabbis, 3; theological students, 4; university student, 1; investigators, 9; probation officer, 1; nurses, 6; superintendents, 3, and assistants in social agencies, 10.

Classified according to work in which engaged, the students registered as follows:

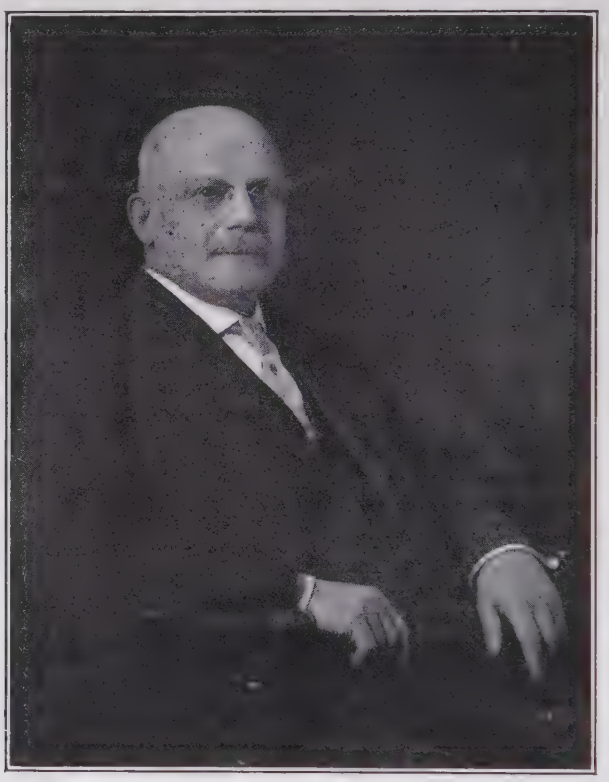
Relief work, 8; medical social service, 12; delinquency, 3; miscellaneous, 15; Y. M. H. A., 5; educational, 1; work with the aged and infirm, 1; work with orphans, 2; immigrants, 3; Y. W. H. A., 1; tuberculosis work, 2, and settlement, 3.

It is undoubtedly quite likely that the Jewish Chautauqua Society will consider the advisability of holding the summer session next year in some city outside of New York, preferably the City of Chicago. The session held in Chicago would probably attract a large number of paid workers and volunteers in the Middle West who would be unwilling to come to New York because of the distance and the expense.

Mr. Charles I. Cooper, superintendent of the United Hebrew Relief Association, has been devoting a great deal of attention during the past year to the development of volunteer service in connection with the charities of Pittsburgh. A number of intelligent field and research workers have been secured through the organization of the Jewish Children's Bureau. Mr. Cooper has recently accepted the office of secretary to the Social Service Department of the Independent Order B'nai B'rith. This department has established a Big Brother League and a Committee for Prison Welfare. Fully seventy-five volunteers, drawn from the younger members of the Order, most of them professional and business men, have been secured.

TRIBUTE TO THE LATE MARTIN A. MARKS

In the death of Martin A. Marks Jewish philanthropy has lost one of its ardent pioneers. He was born in 1853 in Madison, Wis., and while yet a boy distinguished himself as a leader among his schoolmates. He later became identified with the different social and civic movements of the city, and was especially active as a member of the local I. O. B. B. In 1887 he was elected director of the Cleveland Jewish Orphan Asylum; he later moved to Cleveland for permanent residence and since then devoted much of his time to charity.



MARTIN A. MARKS

His happy disposition, remarkable faculty for teamwork, his optimistic attitude, together with the indefatigable desire to do good and do it in the right manner, created for him a host of admirers and friends ready and willing to follow his leadership.

He was a champion of organized effort and a great believer in methods of efficiency as applied to charity endeavor. He soon became recognized as an important figure both in local as well as the national fields of Jewish philanthropy. He was instrumental in the organization of the Federation of Jewish Charities of Cleveland, and one of the founders of the Educational League, an organization providing funds for higher education of orphans.

In the national field he distinguished himself as one of the leading spirits in the establishment of the Jewish National Hospital for Consumptives. He was also vice-president of the National Conference of Jewish Charities.

His activities, however, were not limited by the Jewish sphere only; he was identified with almost every movement for the betterment of humanity.

Martin A. Marks was progressive in his tendencies and quite diversified in his philan-

thropic interests. He was primarily identified with an institution caring for dependent children; he has given serious consideration to the problem and in 1909 was a member of the conference called by President Roosevelt to consider the care of dependent children. He was the founder of the Visiting Nurses' Association of Cleveland, vice-president of the Anti-Tuberculosis League and director of the Society for the Care of the Blind.

But the most important service that Martin A. Marks rendered to his city was, undoubtedly, the promotion of the idea of a centralized agency for charitable effort, which materialized through the establishment of the Cleveland Federation of Charity and Philanthropy, of which he was first president.

Martin A. Marks lived a useful life. His contributions to the field of social service were great, his influence lasting.

New Superintendent

Maurice B. Hexter has been appointed superintendent of the United Jewish Charities of Cincinnati. He was in charge of the Milwaukee Jewish Charities. Mr. Hexter is a native Cincinnatian, a graduate of the University of Cincinnati. He was connected with the Bureau of Municipal Research, and for a number of years was Dr. Bogen's assistant, so that he is not only competent but is thoroughly familiar with the duties of his office. Mr. Hexter will assume charge about October 1st.

The Federation in Indianapolis

The Hebrew Sheltering and Immigrant Aid Society is now contemplating the erection of a new Communal Building, one which should, among other things, contain a well-equipped gymnasium, a swimming pool, a number of classrooms and facilities for a Y. W. H. A. as well as for a Y. M. H. A. A lot has been purchased adjacent to the present Communal Building for the purpose and plans for building are in action. —*Am. J. Chr.,* Sept. 8.

"Beth Din" in Home for Aged

Since the Brooklyn Hebrew Home for the Aged is in charge of a new superintendent, marked changes have already taken place. The new superintendent is Dr. Harry W. Rosenthal of Baltimore, where he has had successful connections with public institutions. Dr. Rosenthal is a graduate of the New York College of Physicians and Surgeons, did post-graduate work at the Harriet Lane Home of the Johns Hopkins Hospital and is an LL. B. of the McKinley University of Chicago. He has devoted special attention and study to the problems of the aged and considers their care as much deserving of attention as that of our children. "Individual care," says Dr. Rosenthal, "is the only way of insuring their comfort and happiness," and it is along his original lines that the Brooklyn Hebrew Home will be conducted. At this date he has already instituted self-government in the Home. Three old ladies and three old men form a *Beth Din,* with himself as chief *Dyan,* and all disputes between the old persons are referred to the *Beth Din.* In addition to 125 inmates, the institution has 50 patients in the hospital ward. As this is insufficient they plan to put up a hospital for incurables soon. The Home is conducted on strictly orthodox lines and has its own congregation in the building. Dr. Rosenthal proposes to make the Moshev Zkeinim a social center for the youth of the neighborhood, and to that end delivers addresses every Saturday. In addition to the superintendency, Dr. Rosenthal acts as medical executive of the Home.—*Am. J. Chr.,* Sept. 8.

To the Jews of America:

At this season of the year I desire to thank the Jewish public for its sincere and untiring efforts in the cause in which we are all so deeply interested. In spite of the long duration of this dreadful war, the splendid and effective co-operation of the united Jewry of America will, I am sure, continue until the need for it no longer exists.

With best wishes for the new year, I am,

Very sincerely,

(Signed) Félix M. Warburg,

Chairman, Joint Distribution Committee.

(Continued from August Issue)

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

[Proceedings of the Fourth Session, omited here, will follow in the October number

TUESDAY EVENING, MAY 9, 1916
FIFTH SESSION

Session Chairman, MR. FRED W. BUTZEL, of Detroit

Chairman

It was found at a late hour that Mr. Sulzberger, who was to have prepared the paper on "Co-Operation," would not be able to be present, and the Committee called upon Mr. Morris D. Waldman to prepare this paper, which he kindly consented to do and has had less than a week's time to prepare it.

Mr. Waldman has had many years' experience, knows the practical needs of a community, and he can tell you what is being done in New York. I have great pleasure in introducing to you Mr. Morris D. Waldman.

CO-OPERATION BETWEEN ALL GROUPS IN A COMMUNITY

I.

In the discussion of this topic we must at the outset assume that there is valid reason for the existence of distinctly Jewish committees wherever a *minyan* (at least ten adult Jews) dwell in one place, because their interests in some respects are distinct from the interests of other people living in the same place. These special interests may be religious, educational and philanthropic; never political. It is cause for satisfaction that the Jews of this country have never presented a homogeneous attitude, as Jews, toward any political question except where such a question involved the rights and dignities of American citizenship, as in the Russian passport matter. Here the Jews united to secure the abrogation of the treaty with Russia because that treaty, in discriminating against the Jews of the United States, was an affront to American citizenship. Attempts on the part of politicians to create Jewish political clubs and groups have met uniformly with such vehement resentment on the part of all Jewish elements as to indicate unmistakably that in politics the Jews do not desire to be a community. Political elections have shown that Jews are divided on political questions so freely that there cannot be the barest suspicion that racial or religious considerations at any time constitute a basis for political affiliations.

In religious matters and in philanthropic affairs they have followed distinct lines, quite like other religious and racial elements in the population. But in these fields they have not been united; in fact, there have been such sharp divisions as to make the word "community," as descriptive of their organized charities, an inaccurate term if not an actual misnomer.

The reasons for these divisions are to be traced ultimately to the fact that the Jews of America, though ethnologically one race, come from many different countries of the globe and naturally possess differences of traditions, customs, theologies, language, culture and frequently even of physique. If we add to these differences in economic condition, perhaps the most vital of all factors, and the difference in the date of their settlement in this country, we will not wonder at the lack of unity and homogeneity that obtains among them.

Had the influx of Jews into this country from Western and Eastern Europe occurred at the same time, the difficulties in promoting a community of thought and action would have been very much less in spite of the differences obtaining among them. It has been customary for the early settler to regard the later arrival as an inferior. The tendency of the one-year immigrant to regard his fellow-townsman who has just arrived as a "green-horn," an inferior being, has been so common as to prove the subject for humorous treatment by Yiddish writers and playwrights.

The tendency, therefore, on the part of the earlier German Jewish settlers to look askance upon the later Russian Jewish immigrants was not to be wondered at especially as Yiddish, the language which the newcomer spoke, appeared to the others as

a badly lacerated tongue. In addition, their uncouth appearance, their ancient ritualism and their poverty combined to stamp them, in the eyes of the older comfortably situated and more polished co-religionists, as of inferior caste.

Then, too, the two main points of contact between the two elements were such as to provoke friction. The first was intimate industrial contact. In the main the older settlers, already firmly established and prosperous, were largely of the employing class—merchants and manufacturers. The newcomers, arriving penniless, were happy to secure employment in their establishments. The antagonism generally obtaining between labor and capital could only help to intensify the distaste already existing. Where the employe, whether through shrewdness or self-denial and resourcefulness, became a business competitor, the feeling became resentful and the notion of caste grew stronger.

The second point of contact was, unfortunately, the charitable organization. As soon as Russian Jewish immigration began the Jews of this country organized and raised funds to help the newcomers. The spirit which actuated them forms one of the brightest pages in the history of Jewish philanthropy in this country. The help they rendered was both intelligent and generous, testifying to the good-heartedness and liberality of the "German" Jews. But contact with the dependent and poverty-stricken elements of any people is not conducive to respect for them. The erroneous and deplorable, though natural, impression gained ground even among the best men and women that these applicants for relief were typical of all the immigrants from Eastern Europe. There was quickly established between the two elements the unfortunate relation of benefactor and beneficiary, which was made still more difficult by unsympathetic treatment on the part of untrained and ill-paid charity clerks and even ignorant volunteer workers on the one hand and an extreme sensitiveness and emotionalism on the other hand on the part of those who sought aid.

Under these circumstances it was but natural, as the newcomers became more firmly established, for them to organize their mutual aid societies and even their own charitable organizations. Though they respected the "German" Jew's capacity for organization, they were not in sympathy with the business methods in vogue in their charities. Furthermore, they were not invited in any way to take substantial part in the work of the older philanthropic agencies; so when they felt the call for social service they naturally organized their own machinery.

The result is that there have developed in every community of any considerable size charitable organizations of varied character, which have frequently duplicated the work of older organizations and have followed policies and methods not approved by these organizations. The aloofness on the part of many well-to-do Russian Jews from the older charitable organizations has moreover tended to give those supporting them the impression that the former are niggardly and lacking in a sense of communal responsibility.

Then again world currents in Jewish life have moved the newer elements of the people profoundly, whereas the older elements have been quite indifferent and sometimes antagonistic. The Zionist movement, regardless of what our views may be with respect to its final purpose, must be conceded to be a remarkable renaissance of Jewish racial self-respect and dignity. For the large part, it has been viewed with disapproval and distrust, and even apprehension, by the older settlers, who, basking in the sunshine of American liberty of conscience and action, feared the effect upon our non-Jewish neighbors and fellow-citizens. Socialism, which had gained many adherents among the newcomers of the wage-earning and professional classes, was another world current which disturbed the placidity of the bourgeois life-stream of the older inhabitants, who confused and confounded it with anarchism and regarded it as a grave danger to their comfort.

Thus these conservative Jews, who had by their words and deeds striven hard to vindicate their reputation as law-abiding and patriotic Americans, were placed in the position of apologizing to their equally conservative and patriotic non-Jewish fellow-citizens for the disagreeable and to them

questionable theories and practices of their alien co-religionists.

Now that the Eastern European immigrants have become numericaly predominant and many of them prosperous, they desire participation in the larger affairs of life. Some of them have become impatient with the present communal leadership and with what they consider undemocratic methods employed by that leadership. They are agitated by a strong desire to have a corresponding voice in the selection of the leadership. The European war and the uncertainties of its outcome has afforded them an opportunity of arousing nation-wide interest in and sympathy for their plans to establish a Congress in the face of opposition on the part of those who heretofore have been the spokesmen and leaders of American Jewry. This movement has unhappily sharply accentuated the dissatisfaction arising out of the many differences to which I have alluded and has thereby made increasingly difficult, for the time being at any rate, the task of those who have advocated and labored for a united Jewry. The issues have been somewhat confused. There are essentially two issues —one of general policy with regard to the political situation of Jews in foreign countries, the other a question of the organization of the Jewish people of America. If the second issue can be satisfactorily settled the first will prove less difficult. I shall revert to this at some length later. I have here attempted merely very briefly to analyze the more important factors which have been responsible for the gap which has prevailed and which has made difficult the unification of effort for the common welfare.

That it is desirable for the common good to secure unity of interest and of purpose among these various groups is a premise that we all, I take it, are prepared to establish. In order to do this we must at the very beginning emphasize as strongly as possible that a union cannot be brought about unless it is predicated upon the basic principle of mutual understanding and mutual respect. Because this principle has not been uniformly recognized, indeed frequently violated, these differences have in some respects not only been obliterated but accentuated.

II.

In the consideration of this subject it would be well to consider the organization problems of local communities on the one hand and of the national community on the other.

What are the problems of a local community? What are its needs—religious, industrial, educational and philanthropic? What are its resources? What is its machinery for utilizing these resources and supplying these needs? What are the dangers which threaten the community? What are its safeguards against them and its means to prevent them? What is its contact with the general community of which it forms a part?

The smaller the community the easier it is to answer these questions and the simpler its task to effect proper co-operation on the part of all its component parts, be they individuals or groups. In the main, the problems are the same in the larger communities, though more complex. In a survey of a dozen of the larger communities of the interior recently made I found different kinds, ranging from the very loosely co-ordinated to the closely united. In none was there found a completely organized community. Where solidarity or cohesiveness was conspicuous, it obtained chiefly with regard to one aspect of Jewish community life, that is, with respect to its philanthropic interests. Indeed, this phase of communal activity has been the be-all and end-all apparently of community planning and articulation. Few even of the most active leaders in these communities have had more philanthropic perspective. The concept "federation of charities" has been to them the final word and ultimate idea defining community life. The religious problems, if they have not been of negligible interest, have been considered largely of a private character, circumscribed at best by the walls of the synagogue to which the people have happened to belong. The industrial problems have not been considered a legitimate concern of the community except insofar as they have resulted in dependency, when they became an object with which the charities had to deal. The education of the children and the youth of the

community has likewise been ignored as a community problem and like the religious affairs has been left to parents except in those few instances where children are inmates of institutions supported by the community, and perhaps in some degree to the meagre facilities for Jewish education afforded in the social centers supported by the community. Where from time to time the sentiment of the community on other than philanthropic subjects required expression, it has been voiced not authoritatively but by an individual or individuals who, by reason of prominence or ability, were called upon or themselves offered to do so. In the smaller communities this has usually been a satisfactory method. In the larger communities it has not been so satisfactory. Sometimes it has been embarrassing.

In order to develop a rich and comprehensive community life we must enlarge our vision to see beyond the philanthropic boundaries. We must understand that happily, after all, only a very small proportion of our people are in need of charitable aid but that a large proportion need aid of a different kind which they can only properly procure by a union of forces *of which they themselves should form an important part.* They must be afforded reasonable industrial opportunities and be protected against industrial exploitation; they must be given educational facilities where they are not provided by government; they must be protected against all disintegrating forces which surround them and threaten their physical and spiritual well-being, by being furnished wholesome diversion and religious and ethical training, and free scope, too, to conserve and express the culture which they have brought with them as a heritage from the past. They should be encouraged to organize their own activities and to develop them, be they along industrial or social or religious lines, even if the character of such organizations may not be precisely the kind we would create for them. Must they unite into labor organizations for their protection? Then let them; indeed, help them, because the more strongly they are organized the more responsible and responsive they will be to public sentiment. Do they desire to form mutual aid societies? Let them; indeed, encourage them in every way, for there is no more potent protection against economic disaster and no more effective group discipline than this form of organization. Do they desire to worship God in the same way as their fathers and adhere to their ritual observances and train their children in the same conservative way? Let them, and aid them even though we may not ourselves observe these forms of worship or educate our children by their curriculum, for there is no surer means to promote good citizenship, respect for law and order and civic responsibility.

It is contrary to all historic experiences to expect all humanity to be cast into one mould. The human melting pot is fiction and unreality. Where races and nationalities have disappeared, they have been destroyed by conquering races and nations; they have not been voluntarily assimilated. Freedom to a race or group to develop its own culture is the surest safeguard against "hyphenism." In England, where the Jewish spirit has been least suppressed and where Jewish religious life has been least hampered by racial and religious prejudice, there has developed a loyalty and devotion to the country on the part of its Jewish subjects, not exceeded in intensity by those whose British blood can be traced back for centuries. Does the distinctly Jewish culture perhaps express itself crudely or in uncouth form? Let this not annoy us. With our help it can soon be made acceptable and attractive.

Some may think that as we have drawn the line at political organization so should we avoid including in our community life all considerations of an industrial character. In their opinion, issues between labor and capital, employe and employer, are so vital in effect and so delicate in character that they may prove to be the rocks upon which the community organization may be wrecked. Moreover, it appears to many that there is nothing of a sectarian character in the relations between Jewish employer and employe. There are very few industries, furthermore, where some non-Jews are not employed. In small cities industrial relations do not ordinarily assume a Jewish character or involve the need for the Jewish community's interest,

except where work must be found for the Jewish unemployed or where race discrimination asserts itself against them. In the large cities, however, certain industries have developed to a large degree on Jewish lines, notably the garment industries. The manufacturers, on the one hand, are nearly all, if not all, Jews, and the workers have organized as distinctly Jewish trade-unions, for example, the United Hebrew Trades and the Workmen's Circle. What they do, therefore, affects not only the community at large but particularly their fellow-Jews. In the labor parade on Monday of last week the Poale Zion, a Zionist labor circle, marched along Fifth Avenue singing the Zionist national anthem, "Hatikvah." Though it is difficult to see the relation between the cloakmakers' lockout and the hay fields of Merchaviah, it does indicate that the Judaism of the Jew in America is no longer confined to the hearth and the synagogue and the charities, but so permeates his life as to be warp and woof of its whole fabric. This being so, the community cannot evade the responsibility of reckoning with the industrial aspects of Jewish life any more than it can with regard to its other phases.

Is there such a perfect community anywhere in this country as has here been pictured? Not that I know of. In New York such a community has been planned but has not as yet been completely achieved. It has been handicapped at the outset by the name it adopted, "Kehillah." This name has given rise in certain quarters to an impression that the organization constitutes an *imperium in imperio*. The impression also has become widespread among many that this organization concerns itself only with orthodox religious affairs, with such subjects as "Kashruth" (the dietary laws) and Hebrew education. In reality, the purpose has been to develop a central community organization, with authority to function in communal matters of every kind. The source of that authority was to be all the people of the community; an organization, if you will, of all organizations, uptown and downtown, reform and orthodox, educational, religious, philanthropic, industrial and social.

In a free American city a sectarian community life, unlike that in Eastern European countries where it has governmental sanction and responsibility, depends upon the voluntary co-operation of the people. Because of misunderstandings of its purpose and prejudices entertained by some elements against others, and even unfortunately because of personal acrimony among some of the leaders, the efforts to bring about a union of forces on this broad basis have met with serious obstacles at every turn. But, in spite of these difficulties, the patient and persistent labors of its leaders have achieved some part of the object in view. The chaos obtaining among a million and a quarter people congregated from all parts of the world, with their conflicting economic, religious and social interests, has by no means been transformed as yet into an orderly system of effective co-ordination and mutual good will. But some order has been brought out of the chaotic conditions prevailing in the Jewish educational field, a remarkable achievement in itself. Jewish education on orthodox lines may appear to the non-orthodox as unnecessary or even to be discouraged, yet the thoughtful of every shade of theological belief have begun to realize the great need for such education, and the need for its standardization. That is why many reform and even non-observant Jews in New York have contributed generously to the funds of the Kehillah for this purpose.

Considerable co-ordination and authority have been developed in the public ritual life of our orthodox co-religionists with regard to *Kashruth, mikvehs, ghet* and provisional synagogues for the fall holidays. Some will question the propriety of the Jewish community as a whole being involved in such issues. But here, too, it must be conceded that these issues do affect non-observant Jews especially when abuses have developed. When Jewish ritualism becomes commercialized, the reputation of the Jews as a whole suffers. When the *mikvehs* or ritual bathing places are found by the City Department of Health to be dirty and insanitary, it becomes the concern of the Jewish community. When orthodox rabbis give a *ghet* contrary to statutory laws of divorce, often resulting in grave disturbances to the

domestic relations of innocent parties, it is the concern of the Jews as a whole. When the establishment of synagogues during the high holy days degenerates into sordid commercialism, it becomes the affair of all of us.

Something has been accomplished in the industrial field, where in many cases of labor troubles in Jewish industries, conciliation and agreement have been brought about through the intelligent and impartial intercession of that body. Something has been done in disclosing and suppressing, in co-operation with the city authorities, the vicious elements among our people whose unsavory practices became a stench in the nostrils of the whole country and a humiliating reflection upon a people who had possessed a long and ancient record of clean and wholesome living and profound regard for law and order. Something has been achieved in promoting better co-ordination among the philanthropic activities of the community, though this field, because of the substantial interests involved and the comparatively strong co-operation already existing, demanded less of the Kehillah's attention than the other fields of its activity. In the federation of the employment bureau activities a promising beginning has been made in philanthropic co-ordination and in the projection of the Bureau of Philanthropic Research there has been placed at the community's service an adequate instrument of community study and planning. Another achievement of a notable character has been the projection of the School for Communal Workers, of which you will hear in detail tomorrow. The thoroughness of its plan of organization and curriculum is, like the plan of the Bureau of Research, indicative of the methods employed in bringing about co-operation of all the helpful elements involved.

It has not as yet, however, succeeded in becoming the central authority or completely delegated mouthpiece of community sentiment. This it can only become when all the elements and groups join. It has not yet acquired that position where it can prevent ill-considered deeds and words of irresponsible individuals who presume to speak in the community's name or on behalf of any section of them. But it has attained sufficient prestige to discourage, here and there, injudicious communal activities and to hamper their development. Believing thoroughly in the value of encouraging initiative on the part of all groups for communal work, it has only rarely raised its voice in public protest against irresponsible and unwise movements, preferring to render friendly advice and to direct them into proper and useful channels. In one instance last winter, however, it felt impelled to administer a public rebuke to a Jewish municipal court judge, who carried on public agitation for relief of families on the East Side threatened with eviction in a way which reflected upon the capacity of the United Hebrew Charities to deal with the problem. The public interest aroused prompted the Mayor to have an investigation made of the situation without our knowledge. At a public meeting called later by the judicial, though in this instance not judicious, agitator, the Mayor himself voiced a protest against his plans for a new organization, reporting that his investigators, under the Commissioner of Accounts, found the Charities had adequately provided for all the needs. By the action of this judge, whose motives I do not venture to analyze, the community was placed in the embarrassing situation of requiring defense from the outside against an attack from within. This is the kind of situation which a community which values its self-respect cannot altogether relish.

III.

Granting then, if we will, the soundness of the principles underlying community co-operation and organization here postulated, we come to a consideration of the national community problem. Here we are also beset with many difficulties. If our local communities were logically and effectively organized on every side a national union of forces would simply mean a union of local communities. A democratic national federation would be a comparatively simple problem. As I stated in the beginning, there has been much dissatisfaction expressed with the leadership which now obtains in matters affecting our people throughout the country, the way in which this leadership has developed and some of

the methods employed in its exercise. The proposed Jewish Congress is in some measure a protest against it. Though unquestionably this movement for a Congress has not the support of the majority of the important groups, and its leadership is itself not by any means free from just criticism, it indicates that the time has come for the establishment of a unified national organization which, analogous to the local community, must secure its authority to speak from the Jewish people throughout the land. To effect such an organization is no easy task. It is a problem of creative statesmanship which cannot be solved merely by popular clamor and vituperative criticism. The American Jewish Committee had not organized to deal with all Jewish problems arising in this country, but only to prevent the infraction of civic and religious rights of Jews, to secure for them equality of economic, social and educational opportunity and to raise and administer relief funds in case of calamities. Of late, however, by virtue of the influence of its membership, it has found itself in a position of responsibility which it had not anticipated and for which it was not organized. The character of its organization should be changed to meet these newly realized responsibilities. Irresponsible individuals and groups presume to speak for American Israel in the halls of Congress and in the White House. Sometimes they speak well; at other times they speak harmfully. But however they may speak, they do not speak with authority for American Jewry. The time has come when the Jews of this country should establish for themselves an authoritative body which will properly and accurately voice their sentiments on all questions in which they have a legitimate interest. The American Jewish Committee has, up to this time, been the nearest approach to such an authoritative body, consisting of men who, by lives of conspicuous devotion to the communal interests of our people, have earned the right to leadership. Nevertheless, the method of their selection has been repugnant even to a great many of the people who are satisfied to follow their leadership. Nor have their methods always been acceptable to the masses. I think it would not be amiss to say that had this Committee been democratically selected and had it taken more interest in the local problems of interior communities; had it not only invoked their co-operation but given them some; had it not merely uttered fiats but sought their advice; had it not acted under an astonishingly short-sighted policy of administrative economy; had it employed the ablest field staff of propagandists and community workers all over the country, contributing advice and service to interior communities in their local problems, thereby enlisting their good will and placing them under obligations, and coordinating them for national and international purposes, the influence of the American Jewish Committee would have permeated every community.

The same broad principles basic to effective local community organization should be fundamental in the reorganization of an American Jewish Committee. All groups, men and women, newcomers and the older settlers, religious and industrial bodies, fraternal and philanthropic, social and educational, should be united.

IV.

There is another consideration which must be emphasized because it has been sadly lacking in community effort everywhere. There has been lacking in every community well-defined means of knowing community needs and resources. This has been particularly noticeable in the larger cities, where the population is numerous and the activities varied. The result has been a failure clearly to define programs of community work. Whatever progress has been made has been fortuitous, sporadic and sometimes unintelligent. Very little systematic study has been carried on of population, of birth rates and death rates and very few other social statistics have been gathered. Our communities are in the position where they do not know themselves.

In New York this situation has been recognized for some time. To remedy it, there has been established the Bureau of Philanthropic Research which, as has been stated, is now in existence and busily engaged in work. The introductory statement in the report of the Committee on

Plan and Scope, which will apply in principle to any community of considerable size, reads as follows:

"The Jews of Greater New York today number over 1,000,000 persons and present a problem for philanthropy which in the variety of its needs, multiplicity of agencies and extent of financial requirements is comparable with the problems of the municipality. The charitable activities of the Jews in New York are carried on by about 100 organizations, some of considerable size. In addition, there is a number of small societies, local in character, and a variety of mutual benefit societies and lodges. The total expenditures of these organizations are unknown. It is probable that the budgets of the larger organizations alone during the fiscal year exceed three million dollars.

"Notwithstanding the number of organizations engaged in philanthropic endeavor, no systematic study or survey has ever been attempted to determine whether they meet all the needs of the community; there is no available data regarding the community's needs or resources. Whether existing institutions fulfill their purpose or duplicate one another's work is unknown. Attempts to bring about greater co-ordination and co-operation between existing institutions have been limited and meagre. The committee is of the opinion that there is a demand for a Bureau of Philanthropic Research for the reason that, with all the existing organizations, there is not one specifically empowered to study the underlying causes and effect of Jewish poverty, with a view to its reduction and prevention. The existing relief societies, child-caring institutions, hospitals, etc., devote themselves to their specific problems. There is urgent need for a new organization equipped with trained workers to study the larger charitable problems of the community, to investigate existing conditions and to help in the solution of the new problems which are daily arising."

After this Bureau has acquired experience and technique, it might well develop into a national bureau not only for philanthropic research but for Jewish research in general, absorbing in the process the present Bureau of Statistics of the American Jewish Committee, so that a knowledge of the life of the Jews from every side may be secured as a basis for action by any particular Jewish community or by the Jews of the country at large.

To Summarize

1. Serious differences obtain among various groups.

2. The present situation is one not of lack of organization but of haphazard aimless organization.

3. Leadership has not been delegated but has been benevolently assumed.

4. Certain aspects of Jewish life have been over-emphasized and others under-emphasized.

5. There has been no conscious, comprehensive community planning.

To effect co-operation and unity of action.

1. Tolerance, if not mutual respect, must obtain for differences of viewpoint.

2. There must be a recognition on the part of *all* that the Jewish problem concerns *all*.

3. That the problem includes all phases of Jewish life.

4. That the leadership must be representative of all elements.

5. That the leadership must base its action on actual knowledge gained by careful study and analysis.

Through an error in the August issue the name of Miss Julia I. Felsenthal was omitted as session chairman of the Monday afternoon meeting, May 8th.

Attention of Western Cities

At the request of some of the Western communities, Boris D. Bogen, the Field Secretary of the National Conference of Jewish Charities, will make a trip through the Pacific Coast during the months of October and November. The purpose of this trip is to study the existing needs to stimulate Jewish philanthropic effort and to promote modern organization of Jewish Social Service Agencies. Communities en route which did not make any arrangement as yet and desiring to utilize the services of the representative of the Conference will kindly communicate at once with Field Bureau, 411 West Fayette Street, Baltimore.

PERSONALS

The Bikur Cholim Kosher Hospital of Brooklyn has engaged Solomon Diamont as its superintendent.

Mr. Garfield Berlinsky, former superintendent of the Federation of Jewish Social Service, Denver, Col., has accepted a position in Montreal, Canada, with the newly formed Federation of Jewish Charities.

The new matron of the Brooklyn Council of the Amelia Seldner Home for Jewish Girls at Jamaica, Long Island, is Miss Rosetta Stone, whose work has been among delinquent and immigrant girls.

An announcement has been made that Irving Lipsitch, superintendent of the Hebrew Sheltering and Immigrant Aid Society of New York, has resigned his position. Mr. Lipshitz has been for years identified with immigrant work and has made a splendid record.

Isaac Spectorsky, former superintendent of the Educational Alliance of New York City and a renowned Jewish social worker, has assumed the duties as representative of the Jewish Consumptives' Relief Society, New York Section. He succeeds Rev. Masliansky.

A new venture of the Hebrew Orphan Asylum of New York is a Junior League House, situated in the Greenwich section, which will provide lodging and social opportunities for twenty working boys who have been graduated from the asylum. Mr. and Mrs. Julius Hochfelder are in charge.

Miss Stella B. Rosenbaum is the new head worker of the Jewish Settlement in Milwaukee. She received her academic training at the Allegheny College, Theological School and at the University of Pennsylvania. She had several years' experience at the College Settlement in Philadelphia and later became head worker of the Young Women's Union. She is an ardent believer in specific Jewish tendencies in settlement work.

A Young Woman's Hebrew Association has been organized at New Rochelle. Miss Tillie Arsenstadt is secretary.

Mr. George W. Weinstein has been engaged recently as secretary of the Young Men's Hebrew Association of Pittsburgh. Mr. Weinstein volunteered for a number of months in the office of the United Hebrew Relief Association.

Mrs. Albert C. Lehman is chairman of the Jewish Children's Bureau of Pittsburgh. This lady has entered her work with a great deal of zeal and enthusiasm and has managed to enlist some of the most intelligent younger women of Pittsburgh in the work of the United Hebrew Relief Association.

Philip Bookstaber has been appointed superintendent of the Young Men's Hebrew Association of Louisville and Jacob N. Sokohl superintendent of the Wilmington (Del.) Young Men's Hebrew Association. The former has been connected recently with the United States Department of Labor and the latter has been associated in settlement work at Madison House, New York City.

The Hebrew Institute of Pittsburgh opens its doors in October. This will be a Hebrew School and social center along modern lines. A large new building with modern, up-to-date equipment has gone up through the munificence of Mr. Louis I. Aaron. The superintendent of the Hebrew Institute will be Mr. Isaac A. Abrams, until recently from Baltimore, where he held a position of superintendent of the Talmud Torah.

A branch of the Detroit Public Library has been named the "Bernard Ginsburg Branch." This is a rare distinction to any person. However, Mr. Ginsburg's former associates of the Library Commission, recognizing his merits as a public official and good citizen, are glad to bestow the honor upon him. Mr. Ginsburg's numerous friends in Detroit and elsewhere are surely pleased to know of the honor shown him.

MOUNT SINAI HOSPITAL

By Frank E. Chapman
Cleveland

On September 17th the new Mount Sinai Hospital of Cleveland was formally dedicated to the public. The idea of a new and enlarged Jewish Hospital has been under consideration by the Federation of Jewish Charities for many years. A small hospital had been inaugurated under the auspices of the Jewish Women's Hospital Association, organized in 1900. While this institution, containing but a few beds, attempted to serve the Jewish public as well as its limited facilities permitted, it was soon found that the demand for additional beds was far greater than the supply. The increase of the Jewish population in the city brought with it a greater need, and all of the general hospitals were found to be serving a large Jewish clientele both within the hospital as well as in the outpatient departments. The Jews in the city, feeling, therefore, that it was distinctly part of their responsibility to contribute their reasonable share to the hospital facilities in the City of Cleveland, decided to build the new Hospital. For this purpose a tentative committee was appointed, who made a careful study of the entire hospital situation, in order to determine the character and size of the institution required, determine location and complete a permanent organization. This was finally accomplished and a Finance Committee appointed for the purpose of raising funds. The method of organizing this Committee was rather unusual. There had been a succession of so-called "whirlwind campaigns" in the city, raising funds for several new institutions, and enlargement of a number of old ones; large sums had been raised within the year, then current, for enlargements of existing hospitals, so that the campaign for the Jewish Hospital came at a very bad time. The difficulties were aggravated by the fact that the country was still suffering from the business depression of 1913.

In spite of this, the Finance Committee, working quietly without any newspaper publicity whatsoever, succeeded in raising somewhat more than half a million dollars. This was all done by organizing the Jewish community in a systematic manner. All existing organizations were used in a sense as subordinate committees. All of the lodges, societies, clubs, synagogues and similar bodies were approached and some official, preferably the secretary, was appointed as member of the General Committee wherever possible. This plan was followed with the theory that the officials of these organizations were more familiar with their own group than any newly created body could have been. The plan worked out satisfactorily and harmoniously. A much larger sum was raised than has ever been brought together by any Jewish charity in the city. In the meanwhile, George B. Post & Sons, of New York, had been appointed architects, and Dr. Goldwater, the superintendent of Mount Sinai Hospital of New York, engaged as expert consultant.

Ground was purchased on One Hundred-and-fifth Street, running through to Ansel Road and facing one of the principal parks in the city. This gives the Hospital two frontages, and, with the proximity of the park, insures light, air and pleasant surroundings permanently. The effort of the management will be to carry into the Hospital organization the idea of cheerfulness and "hominess" as far as this is possible.

The buildings are so arranged that further expansion is possible at a minimum cost.

The Hospital will treat diseases of all character (except contagious) and will include a special ward for maternity cases and for children. Each ward has access to a large open porch for convalescent patients.

Provisions are made for a roof garden over the main buildings, and ready access is given to the grounds, which will be attractively landscaped. Between the wings are sheltered open spaces which are reached by inclined passages. An automatic nurse-call has been installed and is provided at every bedside. This enables quick signaling for assistance by the patients, and eliminates unnecessary work for the attending nurse. Ample facilities are given for lab-

oratory, X-ray and photographic work; and a nurses' training school has been established. Expert dietitians will have charge of the kitchen and special diet service. This will include also a separate Kosher kitchen to supply such patients who desire this kind of service.

The Hospital will be modern in all of its equipment.

The directors of staff have been appointed, and the departments will be in charge of the following well-known physicians and surgeons: Dr. William E. Lower, Director of Surgery; Dr. Alfred S. Maschke, Director of Medicine, and Dr. Adolph Steiner, Director of Specialties. The Superintendent is Mr. Frank E. Chapman, formerly of the St. Louis City Hospital.

JEWISH PRISON AID WORK

Herman D. Levinson
Philadelphia

At present there are about forty Jewish prisoners at the Eastern Penitentiary, which is situated in Philadelphia. Of this number many come from the smaller towns in Eastern Pennsylvania and Baltimore, and a large percentage from New York City. The crimes of the Jewish inmates of the institution are not limited to those of any particular character, but include most of the common offenses for which men are imprisoned. Of the number mentioned, several are Federal prisoners, for our people have not been entirely innocent of violations of the Harrison Act, the Bankruptcy Laws, the Postal Regulations and other United States Rules and Statutes. There are among them tall men and short men, young men and old men, sick men and strong men, old offenders and first offenders and one or two women. In brief, the types are so varied that nothing less than individual attention on the part of those who would help these erring Jews can be worth very much.

For a long time Mr. William Morris, who is a Jewish member of the Visiting Committee of the Pennsylvania Prison Society, was entitled to free access to the cells of the prisoners. The work was really too much for one man.

Later, Mr. Morris induced the Kehillah (the Jewish Community) to secure the services of Rabbi Wilfred P. Kotkov to attend to the spiritual needs of the prisoners.

When the Kehillah was no longer able to pay the money necessary to maintain the Rabbi at the institution, the B'nai B'rith Committee, which had begun to find things to do for the prisoners, assumed the burden of carrying on the work. The Committee was now in a position to do things. Besides Mr. Morris and Mr. Obermeyer, who had also been elected as one of the Pennsylvania Prison Society's Visiting Committee, its personnel was (and is) Rabbi Max D. Klein, Dr. Henry Wieder, one of the city physicians; Mr. Harry S. Platowsky, one of the assistant city solicitors; Mr. Harry Imber, a magistrate; Mr. Samuel Willig, an attorney; Mr. Abraham Berkowitz, an attorney, and myself as chairman.

The aim of this Committee has been to make the lot of the prisoners easier as long as they are incarcerated and to reclaim them, if capable of being reclaimed, after their release. We keep in touch with the men (especially through the agency of Messrs. Morris and Obermeyer), discover their wants and desires and satisfy them whenever feasible and reasonable.

Members of this Committee have secured the release of Jewish prisoners when they have been deemed worthy of help, and work has been obtained for them. Care has been taken that the men (and one woman) should be located in places where their past records were unknown. Given a fair chance, the usual result has been that the ex-convict has made good and is now leading a steady, sober and moral life.

That the sustained effort (and to be of any avail the work among the prisoners must not be desultory or intermittent) that has been made on behalf of those Jewish men at the Eastern Penitentiary has been bearing fruit is becoming daily more apparent. As a result of the regular Saturday morning services the men have become more social; they deal with each other in

a more friendly spirit when together, and of their own volition have contributed money to build an ark for the Torah in the room where they hold services. Without any outside suggestion they gathered together a fund to be contributed toward the war sufferers in Europe. They are happier and better men.

SCHOOL FOR JEWISH COMMUNAL WORKERS

The School for Jewish Communal Work, a national training school for Jewish communal workers, will begin its work on Monday evening, October 2, 1916, at 8 o'clock, at the Central Jewish Institute, 125 East Eighty-fifth Street.

The Board of Trustees of the School consists of Judge Irving Lehman, Mr. Felix Warburg, Mrs. Sidney C. Borg, Mr. Abraham Flexner, Mr. Samuel A. Lewisohn, Dr. J. L. Magnes and Mr. M. J. Stroock of New York City, Mr. Julius Rosenwald of Chicago and Mr. Max Senior of Cincinnati. The faculty of the School is composed of Dr. Paul Abelson, Dr. S. Benderly, Dr. Ludwig B. Bernstein, Mr. David M. Bressler, Prof. Israel Friedlaender, Mr. I. E. Goldwasser, Prof. M. M. Kaplan, Mr. Solomon Lowenstein, Mr. Leonard G. Robinson, Mr. Chester J. Teller and Mr. Morris D. Waldman of New York City, Dr. Boris D. Bogen of Cincinnati, Mr. Louis H. Levin of Baltimore and Miss Minnie F. Low of Chicago.

A comprehensive curriculum has been planned. The General Introductory Course, consisting of forty lectures on various phases of Jewish Communal Work, will be open to the general public. The course will be conducted on Monday and Thursday evenings in the auditorium of the Central Jewish Institute. The course will begin Monday evening, October 2d, at 8 o'clock, and end Thursday evening, May 24th.

Besides the members of the faculty, the following prominent communal workers will participate in this course: Miss Sadie American, Dr. John B. Andrews, Mr. Meyer Bloomfield, Dr. A. A. Brill, Mr. John Collier, Dr. Maurice Fishberg, Mr. Homer Folks, Dr. Sidney E. Goldstein, Dr. S. S. Goldwater, Dr. Isaac A. Hourwich, Dr. Frederick C. Howe, Mr. Alexander H. Kaminsky, Dr. Porter R. Lee and Dr. O. F. Lewis.

Special courses or institutes for present communal workers will also be offered to workers in immigrant aid societies, in employment exchanges, in charitable relief agencies, in medical social service, in child-caring institutions, in Big Brother and Big Sister Associations, for probation officers and for workers in Y. M. H. A. and Kindred Associations.

The graduate work of the School this year will be given in co-operation with Columbia University.

Medical Aid for Palestine

The Joint Distribution Committee informs us that the U. S. Cruiser Des Moines will shortly leave Alexandria, Egypt, and proceed to Jaffa for the purpose of transporting the medicine which was sent by the Joint Distribution Committee for the hospital in Palestine.

Through the courtesy of Hon. Josephus Daniels, Secretary of the Navy, permission has been granted for the Des Moines to take on board, at Jaffa, the wives and children of American citizens who are desirous of leaving Palestine to come to America.

All United States citizens who are desirous of taking advantage of this opportunity to have their wives and children leave on the Des Moines must supply the necessary evidence of their citizenship. Address all communications to Mr. Albert Lucas, secretary of the Joint Distribution Committee, 50 Pine Street, New York City.

In addition to the citizen papers (sent at sender's risk) it will be necessary to state (1) where the husband was born; (2) if naturalized, when and where; (3) the correct names of the mother and of the children with their ages.

No time should be lost in supplying this information.

FELIX M. WARBURG,
Chairman Joint Distribution Committee.

Labor Lyceum in Pittsburg

More than 5000 Jews attended the laying of the cornerstone of the Labor Lyceum, a four-story brick building at Reed and Overhill Streets, on Wednesday afternoon, September 6th. The building is being erected by the Jewish trade unions of the Hill district. The event was opened with the playing of the national anthem by a selected orchestra, J. L. Rosen, director.

The chief speakers were Dr. Max Goldfarb, labor editor of the *Forward,* a New York Jewish daily, and A. Skiplakoff, a member of the New York State Legislature. The former, after tracing the growth of the labor lyceum movement in Europe and the spread of the movement to the United States, asserted that the erection of these buildings in this country proves the labor class to be the most idealistic in the United States.

The honor of laying the cornerstone was warmly contested for by representatives of the labor organizations present. It was decided to take a vote, ballots being sold at 50 cents each. The Bakers' Union, Local No. 44; the Third-Ward Branch of the Socialist Party and the Young People's Socialist League combined forces and won. In all, $1855 was contributed toward the building fund in this manner.

The total cost of the building is to be $35,000. The site for the home was purchased February 23d; ground for the new building was broken July 5th, and the contract calls for a completed building by January 1st. The home is to be the property of the Jewish Labor Lyceum Organization, which embraces more than 3000 members throughout Allegheny County.

The organization's Board of Directors, which has been appointed a Building Committee, consists of J. Kellmar, president; Henry Sigal, secretary; Jacob Albert, treasurer; Samuel Oshry, Nathan Malyn, J. Shapiro and A. Block.

The Joint Distribution Committee is making a special appeal on the holy days to augment the funds for the relief of Jewish sufferers in the war zone. Special appeals are also sent out by the Women's Proclamation Committee.

New York Federation

On September 18th a campaign was initiated in New York City to obtain annual pledges of $2,000,000, the amount which has been set as the first aim of those undertaking to establish the "Federation for the Support of the Jewish Philanthropic Societies of New York City." The organizations that are expected to join the Federation collect about $1,500,000 annually from the public at the present time, and it is the confident expectation of those who have studied the subject, that by widening the circle of contributors and increasing the average amount of the individual contribution, it will be entirely feasible to increase the total by $500,000 within the next two months.

To do this will, however, require a well-managed business organization and a systematic canvass of the entire community, and this is now well under way. The Committee on Trades and Groups, under the chairmanship of Mr. Jacob Wertheim, has classified all the trades, professions and industries and has appointed a permanent member thereof as chairman of each such trade committee. To each of these committees a list will be furnished containing the name, address and amount contributed in the past of every person in the trade, and these names will then be assigned to members of the committees and promptly canvassed.

Mr. Benjamin Perlstein of the Provisional Executive Committee for General Zionist Affairs is in charge of the executive work of the proposed Federation.

New Hospital for Brooklyn

The East New York Hospital is intended to serve the inhabitants of Brownsville and East New York. This is a very congested part of Brooklyn and it is claimed that there is a great need of an institution of this kind. The idea of building a hospital originated some years ago. It took seven years to raise money—mostly in small donations—sufficient to pay for the ground and to begin the building. Now, a three-week bazar and carnival is arranged for the month of October and it is hoped that a sufficient sum will be raised for the completion and equipment of the building.

JEWISH CHARITIES

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A Block-Unit Study.

Social Service In the Synagogue.

Surveys and Their Uses.

Proceedings of the Ninth Biennial Conference.

Bulletin of National Conference of Jewish Charities.

ADDRESS ALL COMMUNICATIONS TO 808 NEAVE BLDG., CINCINNATI, OHIO

JEWISH CHARITIES

BULLETIN OF THE NATIONAL CONFERENCE OF JEWISH CHARITIES

Subscription $1.00 Per Year | 808 Neave Building, Cincinnati, O. | Issued Monthly

THE MONTH IN SHORT

JEWISH SOCIAL SERVICE on the eve of becoming a profession. A registration suggested, to be based upon education, training and experience. Standards to be gradually raised. Page 109.

THE FREE SYNAGOGUE announces a comprehensive program of social service. It comprises not only practical work, but also an extensive course of educational addresses by renowned speakers. Page 120.

A NEW TENDENCY in Jewish social service is taken as a guiding principle in a study of a city block which is to be the subject of a social experiment. "The Normal Life" taken as a standard. Pages 113-119.

A PASSIONATE APPEAL for funds and an earnest plea for concerted friendly co-operation in the war relief distribution made by the representatives of the Joint Distribution Committee deserves attention. Mr. Felix Warburg explains why no change should be made in the method of distribution of funds in Europe. Page 131.

THE MEANING AND CLASSIFICATION of social surveys and their proper application to Jewish social service, together with suggestions as to the organization of national agencies, thoroughly discussed by Chester J. Teller. Pages 121-128.

The FIELD BUREAU of The National Conference of Jewish Charities

ORGANIZATION DEPARTMENT

Assists in organization and promotion of Jewish Social Service activities; supplies plans of organization; methods for raising funds; publicity material; programs of activities; plans and specifications for institutional buildings; conducts efficiency tests of philanthropic agencies; supplies the personal service of the field secretary and his assistants; provides demonstrators for organization work; promotes interstate and national co-operation; introduces uniform accounts, records and reports.

SOCIAL WORKERS' EXCHANGE

Provides candidates for vacancies in Jewish philanthropic endeavor, and makes preliminary investigation as to the qualifications of the persons it recommends.

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Gives information pertaining to the different details in Jewish Social Service Endeavor; conducts a confidential exchange for dependent transients.

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JEWISH SOCIAL WORKERS' EXCHANGE

Conducted by the Field Bureau of the National Conference of Jewish Charities
Field Bureau, 808 Neave Building, Cincinnati, O.
Provides positions for Jewish Social Workers and assists organizations in procuring qualified candidates for existing vacancies.

POSITIONS WANTED

DO YOU WANT A POSITION? If so, register at once with the Exchange. Send for particulars and application form.

SOCIAL WORKER—Young man, graduate of Teachers' College and School of Philanthropy, six years' experience as executive in institutional and communal work, will consider change. Indorsement by leading workers. Address Jewish Charities, I.

SOCIAL WORKER—An intelligent, efficient young woman; high school graduate, seven years' business experience, graduate Pratt Institute, New York City, Normal Household Science and Art, year and a half paid social worker, six months volunteer visitor in training Associated Charities, student Summer Courses Social Service under auspices Jewish Chautauqua Society, New York City, desires an opening. Can furnish excellent references. Address B. R. E., Jewish Charities.

SETTLEMENT WORKER—Three years' diversified experience and systematic training, graduate School of Social Service, successful record in a Jewish Settlement of high standing, thorough knowledge of the needs of a Jewish neighborhood, desires change of position, preferably in the East. Address C. F., Jewish Charities.

SUCCESSFUL ORGANIZER—Fifteen years' experience in Jewish Social Service; capable speaker and writer. Prefers change of position. Address J. S. W. E. C., Jewish Charities.

GRADUATE (24) of College of the City of New York and New York School of Philanthrophy; familiar with Big Brothers movement. Desires change in position because at present is working with a non-Jewish organization. Salary expected, $1200 to $1500 a year. Address A. F., Jewish Charities.

SOCIAL WORKER—Experienced in prison work with Jewish criminals; Hebrew scholar and teacher. Wishes to hear of vacancy in Jewish social service field. Excellent references. Address J. S. W. E. D., Jewish Charities.

WANTED—Position as superintendent of an orphan asylum. Experience in child caring. Address C. E., Jewish Charities.

EXPERIENCED Charity Worker, graduate of University. Wishes a change of position. Address R. L., Jewish Charities.

WORKERS WANTED

ORGANIZATIONS, when requiring workers, use the Exchange. You will be provided *Free of Charge* with a list of available candidates and a full description of their qualifications.

ASSISTANT SUPERINTENDENT—At the Jewish Orphan Asylum in Cleveland, Ohio. The position to be filled offers splendid opportunities for real work and advancement. Young men of character and college education, possessed of love for children and not afraid of work, will please communicate with Simon Peiser, Superintendent.

ASSISTANT PHYSICAL DIRECTOR—College ferred. Make application in writing, stating man with experience; an all-round athlete pre-education, experience and minimum salary, to Mr. Philip L. Seman, Superintendent, Chicago Hebrew Institute, 1259 Taylor Street, Chicago.

SUPERINTENDENT—Jewish Educational Alliance, Savannah, Ga. State qualifications, age, experience, salary expected. Address, with reference and photograph, Committee, Alliance, Savannah, Ga.

VISITING HOUSEKEEPER—With practical experience and theoretical knowledge of Domestic Science; ability to work with individual families. Yiddish speaking. Wanted by an organization in the Middle West. Inquire J. S. W., Jewish Charities.

SOCIAL WORKER—Capable of taking charge of educational and relief work in small and newly organized Jewish community; salary $900 a year. Apply J. S. W. E. B., Jewish Charities.

SETTLEMENT WORKER—With special training and experience in handling delinquent girls. Middle West. Address S. S., Jewish Charities.

BOYS' WORKER—For Jewish Settlement in Cincinnati. Apply S. Schmidt, Supt., 415 Clinton Street, Cincinnati, O.

WANTED—Young man to take charge of Big Brother group. Interested in practical work with adult and juvenile delinquents. Address M. L., Jewish Charities.

TEXT-BOOK (In preparation — will appear in November)

"Jewish Philanthropy"

An exposition of Jewish Social Service in the United States, by BORIS D. BOGEN.

PRICE, TWO DOLLARS

CONTENTS: Principles of Jewish Social Service, National Organizations, Raising Funds, Treatment of Transients, Immigration Distribution, Care of the Sick, Dependent Women and Children, Insufficiency of Income, Educational and Social Agencies, Work in Neglected Neighborhoods, Organization and Administration, Social Work and the Synagogue.

Published by Macmillan Company, New York

Order through "JEWISH CHARITIES," 808 Neave Building, Cincinnati, O.

OUR CONTEMPORARIES

The Jewish Spectator of New Orleans devoted an editorial to the discussions at the Indianapolis Conference, on the subject of Volunteer Service. This discussion is brought to light by the proceedings published in the last issue of the Jewish Charities. It says in part:

"One of the patent findings of the debate was the existence on the part of the trained social workers of a decided jealousy for his profession, unworthy and human enough. The entrance into the field of social service of thousands of volunteer workers is looked upon with decided disfavor by those who through great sacrifice and through bitter chastening, yet experience had succeeded in gaining for their profession a place of dignity."

"To this discussion," continues the editoral, "we are impelled to add that brotherly service on a large inclusive scale need not be a profession. It must be grounded on consecrated common sense, and feed on broad human sympathies, be nourished in modesty and reverence."

A writer on a subject as far removed from this philo-semitism is from the Czar, once wrote with an uncanny wisdom which may be applied to our topic, "There are four kinds of auction bridge players—butchers, mechanics, artists and conjurors." So we opine are there four kinds of volunteer social workers: The butchers, who may be depended on to violate the canons of common sense; the mechanics, who blindly and without intelligence act upon rules culled from didactic addresses which they are unfortunate enough to have listened to; the artists, who approach their task with the aplomb which comes from earnest study and experience, and the conjurors, who are born with the instinct to do the just and wise and humane thing.

"With the artists and conjurors, the professional social worker ought to have no quarrel. The mechanics and the butchers, they will have to accept in this, our imperfect world."

Dr. Maurice Fishberg, in a contribution to The American Hebrew of September 29th, discusses the "Social Functions of Jewish Hospitals."

The modern hospital, he says, especially one which admits patients of immigrant stock, has many social functions to perform in addition to the medical and surgical treatment of the sick. It must educate the physician in the community; it must train nurses who will attend to the sick and do preventive work among the convalescents and healthy, and it should be a center of scientific instruction of the physicians, nurses and the community in its neighborhood.

The hospital which will care charitably for the middle classes in addition to its care for the poor and the rich, will be the ideal institution.

CURRENT TOPICS

At the last meeting of the Maternity Hospital Society of Brownsville, Jacob Goell, chairman of the building committee, reported that work would be begun within a few weeks. The site for the new hospital is on Howard and Dumont Avenues, facing the Hebrew Home for the Aged. A modern building is planned.

Schenectady, N. Y.—At a mass meeting held recently, initial steps were taken for organizing a Y. M. H. A.. More than one hundred members were secured.

For the last few weeks the Industrial Department of the United Hebrew Charities has been organizing a campaign for the collection of old clothing, household wares and household effects of all kinds to be used for the benefit of the dependent poor in the Charities' charge. Now an appeal has been issued for the desired articles.

The campaign is known as Holiday Clean-up Week, and Jewish householders have been requested to rid their homes of all unnecessary materials, including rags, for donation to the collection. Several automobile delivery wagons, and half a dozen horse drawn vehicles have been engaged to collect the goods.

JEWISH CHARITIES

THE OPENING of the School for Jewish Communal Workers in New York City marks a new era in social service. In 1902, the National Conference of Jewish Charities offered scholarships to young men desirous of obtaining a professional training in this field. Four or five persons availed themselves of this opportunity, but of these, only two followed the vocation. Later, the plan was abandoned because it was felt that the communities were not yet ready to offer sufficient compensation to attract young men to this field of activity. While it was evident there was a need for professional training, there was little demand for trained professionals. In various cities this need for training was supplied either by Jewish workers entering general schools of social service, or by training received through Jewish philanthropic agencies.

The School for Jewish Communal Workers will raise the standing of the worker and bring added dignity to the profession. In this connection the question arises as to just what should be the professional standard.

While in some organizations the persons occupying minor positions as clerks, stenographers, nurses in child-caring agencies, etc., are not considered to belong to the profession, in others every one connected with the work is designated as a social worker. The definition of the term, therefore, is arbitrary.

If Jewish Social Service is to become a profession, a criterion will have to be established as to the qualifications required. It is evident that the subjective standard can not be used. The mere desire to serve does not necessarily mean qualification or efficiency as far as service is concerned. Educational standards are likewise insufficient to determine merit, nor does experience alone indicate ability.

The development of social service as a profession is analogous to a similar growth along other lines of activity. Thus, in medicine, it became necessary in the early days to make allowances for the practitioner, whose only qualification was length of experience. However, at various stages of progress, more definite educational requirements were demanded. In establishing a new profession, a somewhat elastic standard must be adopted.

It may be necessary to divide the workers into different groups: The first category would include persons who have had a college education, special training, including minimum of experience. In the second group should be placed those who, though lacking the specific training, are college graduates and have had practical experience. The third class applies to those who are not college graduates, have had no specific training, but who are engaged in active social service.

If this classification be valid, it would probably be advisable to arrange for a registration of Jewish Social Workers, based upon these gradations. The idea is not new. Something similar is in use in other professions, as indicated in the term "registered nurse," and the provision for such a plan should present an interesting subject for discussion at the next Conference. In the meantime, definite work can be done in ascertaining the number of workers and the classifications in which they should be grouped.

New York Federation.

The Organization Committee of the newly-founded Federation for the Support of Jewish Philanthropic Societies has already started working out its plans to raise funds. It is the intention of this committee to create for the federation an annual income of at least two million dollars. They propose to do it by getting the different trades and professions to pledge themselves for a certain amount yearly. The constitution of the federation guarantees each institution an income not less than that which it had in 1915, and the method of distribution proposed is an equal division between all constituent members of all moneys not specifically donated for a particular institution.

The following bodies are already affiliated with the federation; Educational Alliance, United Hebrew Charities, Mount Sinai Hospital, Hebrew Sheltering Guardian Society, Lebanon Hospital, Montefiore Home, Young Men's Hebrew Association, Young Women's Hebrew Association, Hebrew Technical Institute, Hebrew Technical Institute for Girls, Free Synagogue Social Service, Sanitarium Hebrew Children, Widowed Mothers' Fund Association, Institute for Deaf Mutes, Committee Care of Jewish Tuberculars, Home for Hebrew Infants, Jewish Protectory, Crippled Children's East Side Free School, Dispensary and Hospital for Deformities and Emanuel Sisterhood. The federation officers are: Felix M. Warburg, chairman; Leo Arenstein, vice-chairman; Harry Sachs, treasurer; William Goldman, secretary, and Miss Harriet B. Lowenstein, controller and auditor.

Mr. Jacob Wertheim, chairman of the committee on canvass of the Federation for the Support of Jewish Philanthropic Societies of New York City, announced on Monday, October 2d that the campaign has brought in, in the first ten days, the amount of $400,000 in pledges and that 100 trade chairmen are in the field with their committees canvassing every trade, profession and social group in the city.

A. H., Oct. 6, '16.

Address all communications, Jewish Charities, 808 Neave Bldg., Cincinnati, O.

Orphan Asylums

The Hebrew Orphan Asylum of the City of New York, which occupies the two blocks of Amsterdam Avenue, from 136th to 138th streets, is the largest Jewish institution of its kind in the world. President Louis Stern in his annual report states that there are 1,329 children in the instituiton proper, of whom 110 are on the free list, that is, towards whose support no public funds are received. The country branch of the asylum at Walhalla, N. Y., has 46 inmates. The Asylum also cares for 426 children in 236 homes, making a total of 1,801. The expense of maintaining the Asylum, including special salaries and collection expenses, was $334,336.92. At the close of the fiscal year the association has on hand in cash and securities $1,032,637.85.

From the annual report of the Jewish Orphan Asylum at Cleveland, Ohio, we learn that on June 30, the close of the fiscal year, there were 501 inmates, which is the full capacity of the institution. Of these, 301 were boys and 200 girls; 385 were half-orphans, 40 full orphans, and 76 were admitted because of their parents' unsound mental condition. The total number of children received at the asylum since 1868, when it was founded, is 3,425. Of these, 1,701 were graduated regularly, 1,189 were returned or withdrawn before graduation, and 35 died. As the asylum was practically filled to its full capacity, namely 500, during the entire forty-eight years of its existence, the death rate is phenomenally low, especially when it is compared with those in public and other sectarian institutions. A statistical report made by Dr. Wolfenstein, the former superintendent, is 1908, reports that out of these thousands of children reared in the Orphan Asylum, only twelve boys and six girls have gone wrong. The proportion is probably the same today.

In the controversy arising out of the report made of the condition of the New York City orphan asylums, the Home of the Hebrew Sheltering Guardian Society at Pleasantville, N. Y., was held up as a model. In the four years that have elapsed since the home was opened, more than six hundred children have been housed there.

There have been no deaths and not a single case of contagious disease. Thanks to intelligent teaching, training and using every hour, nine years of study at Pleasantville equal twelve years outside. The course includes besides the English and ordinary common school branches, German, French, Latin, Hebrew, mathematics and a special course in stenography. Pleasantville is thirty miles from New York and visitors are always welcome.

Denver, Col.

The committee of citizens selected some time ago to formulate plans for the establishment of an harmonious co-operation between the various existing Jewish charitable agencies and effecting a consolidation thereof, has called a meeting for October 25, for the purpose of presenting to the Jewish residents of Denver certain plans for organization, which the committee hopes will be ratified and accepted.

The committee consists of M. L. Anfenger, Rabbi Brody, Benjamin Claff, Mrs. R. S. David, Rabbi Wm. S. Friedman, Rabbi S. Halpern, David E. Harlem, Phillip Hillkowitz, Louis Isaacson, Jos. S. Jaffa, Rabbi C. E. H. Kauvar, Mrs. A. Morris, Mrs. S. Pisko, Joseph Prezant, Simon Quiat, M. S. Radetsky, Louis Robinson, Nate Rothschild, I. Rude, Jacob Zeidenfeld, Eli Schachet, and C. D. Spivak.

Scranton, Pa.—The first annual meeting of the Federation (The Kehillah) in Scranton was held Sunday, October 15th. This organization is composed of the different Relief Societies, the Talmud Torah and all out-of-town charities, including the institutions in Jerusalem. The budget of the organization is $11,000.

Besides the election of officers for the ensuing year, an amendment was voted upon to the effect that the name of the organization should be changed to the Jewish Federation of Scranton. After considable discussion the amendment was carried. Dr. Boris D. Bogen addressed the meeting.

NOTICE

With the establishment of the Field Bureau of the National Conference of Jewish Charities, the publication of the Jewish Charities has been removed from Baltimore, Md., to Cincinnati, Ohio. Address all communications to 808 Neave Bldg., Cincinnati, Ohio.

BOOK REVIEWS.

Zangwill's New Book.—Israel Zangwill has published (through the Macmillan Company, $1.50) a collection of his essays, some of which have appeared in periodical form. The book is entitled "The War for the World." The introductory essay explains Zangwill's pro-Allies attitude. One of the papers, "The War and the Jews," is of special interest to us. He recalls Sir Edward Grey's assurance that in the settlement which would take place after the war Jewish emancipation would not be forgotten. He gives utterance to Sir Edward Grey's assurance that "at the end of the war no transferred population shall be deprived of its status. Hence, should Russia acquire any portion of Galicia she will have to leave the Jews their pre-existing rights, and these rights will then become the leverage for raising the Jewish status throughout the rest of Russia." Zangwill believes that Russia has at last perceived that the Jews are necessary for the country's development and that her policy will therefore have to be governed by its need for this element of its population.

Ch. Bernheimer.

The Social Survey, Carol Aronovici, Phila, Pa.—The book while not a pioneer in its field is a particularly welcome one both to communal worker and business man. Mr. Aronovici, who is the Director of the Bureau for Social Research of the Seybert Institution of Philadelphia, presents on an enlarged scale a series of pamphlets published by him during his connection with the Department of Social and Public Service of the American Unitarian Association, and deals in a comprehensive and extensive manner with the meaning, scope and method of community stock-taking. In solving the intricacies of social problems, his analysis of political, industrial, health and educational movements, will serve as an appropriate guide to those contemplating a study of their community in detail. He also brings to the reader his experience embracing a study of surveys made both in this country and abroad and an accumulation of achievements in modern social reform.

In his concluding chapter of the "Social Program," Mr. Aronovici sounds a timely warning to us who are overpowered by the idea that a reform movement on an efficiency basis will, in a short time, clarify maladjustments of long standing when he says that, "Communities like individuals must be pressed into a reform frame of mind by degrees and that the first steps should be taken cautiously."— F. S.

Bibliography of Jewish Life in the Fiction of America and England, by Rebecca Schneider, New York State Library School 1916.

This pamphlet has been just issued, and presents an attempt to include all fiction, in book form, touching upon Jewish life, that has been written in English in England and America. It is not a selected list but contains all material of which the compiler was able to get any trace.

With few exceptions it is arranged by the country in which the scene of the story is laid.

"Everybody's Business,'" Charles Eisenman, Cleveland, Ohio.—The sub-title of Mr. Charles Eisenman's little book, "Everybody's Business," must make a heartening appeal to the jaded social worker who is inevitably from time to time depressed by his overpowering job. The business man with a genuine sense of social responsibility, although no doubt constantly increasing in numbers, still represents a minority of his class. Witness the struggle against child-labor legislation, workmen's compensation laws, efficient factory inspection and an infinite variety of greatly needed reforms as evidence of this fact. And of this much valued minority, the man who takes time and trouble to interpret his social responsibility is rare in even greater proportion. Mr. Eisenman's book shows that he has browsed far and wide in the field of social literature. Were the spirit with which he has plucked and bound the flowers . . . from the garden of others" universal and wisely controlled, there would be no social problem.—A. G.

Report of the Vice Commission of Paduach, Ky.—It is encouraging to note the degree of interest with which members of the rabbinate are beginning to take part in the work of social reclamation. This tendency, so vital to the progress of social service, is strikingly evidenced by the participation of Rabbi Lee J. Levinger, Hebrew Union College, '14, in the work of the Vice Commission of Paducah, Ky.

The appointment of this commission by the mayor is indicative of the movement in this direction that is sweeping the country and the vice conditions in Paducah, as described in its report, but reflect to a smaller degree, existing conditions in larger cities.

In the report of this commission, recently published, Rabbi Levinger, who was its secretary, takes up the question of "Sources of Supply" and "Recreation."

He emphasizes the place of recreation in the vice problem and the need of the recreational survey to determine the city's facilities and needs along this line. As a result of a preliminary and cursory study of these facilities and needs, he presents a series of recommendations which constitute a practical and comprehensive program by which the city, by moderate expenditure and utilization of existing equipment, might provide means of clean recreation for all its people.

This section thus presents immediate and practical treatment for an immediate and vital need, in contrast to the conclusion of the report, which presents a series of recommendations, reaching, it is true, the fundamental aspects of the problem but idealistically impracticable for immediate execution.

Osborne on Prison Reform.—The views of Thomas Mott Osborne, prison reformer and warden of Sing Sing, are fairly well known. He has put a number of these views into a volume entitled "Society and Prisons" (published by the Yale University Press, New Haven, $1.35 net). The volume is a collection of lectures which Mr. Osborne delivered at Yale. He attacks experts of criminology who have attempted to classify the so-called criminal type. He denies that there is a definite criminal type. He describes the working of the Mutual Welfare League. Throughout the volume he presents his notions of prison reform, regarding the person who is confined to prison as a human being, susceptible of regeneration. Mr. Osborne's striking individuality has stamped itself in his treatment of the subject. The reader is bound to have a broad vision of the possibilities of reformation in the criminal.

Ch. Bernheimer.

St. Joseph, Mo.—A twelve-room brick house and lot has been given to the Federated Jewish Charities of St. Joseph, Mo., by Nate Block, Mrs. Henrietta Siegel and Lewis Siegel. The property is to be used for a settlement home and is given outright, without any requirement, the explicit understanding being that it is to be used for charitable purposes only.

The institute will be known as the Lollie Siegel Block Settlement Home, in memory of the late Mrs. Nate Block.

The settlement home will be conducted as an educational institution for Jewish children. Miss Sophie Hirsch has resigned as Superintendent of the Federated Jewish Charities and her successor, who will be named soon, will have charge of the home, as well as handling the other work in connection with the position. Under the Superintendent will be a corps of instructors. The Federation will take charge of the place next week and will prepare to open it as a settlement home as soon as possible.

A BLOCK-UNIT STUDY

By Jessie Bogen

Cincinnati, O.

The Unit Treatment—In Social Service today there appears a definite tendency toward "unit treatment" as opposed to the earlier conception of treatment of phases. Where, in former times each manifestation of dependency, such as sickness, unemployment or delinquency, made up a separate field of endeavor, the social worker of today, in dealing with the individual, feels that the entire problem must be taken up as a unit—that his activity should be bounded only by the activity of the unit with which he deals.

This new tendency is indicated in the plans for Health Centers and Social Unit experiments. The Health Center, taking a small group as its unit, is to deal with every phase of its life as affecting health. The Social Unit idea is to take a given group as a unit and work with every phase and every force existing within this unit.

In the field of Jewish Social Service, this tendency expresses itself, to a certain extent by means of the Federation. In several instances the Federation, concentrating upon the Jewish group, attempts to treat every phase of its activity and the activity of the individuals composing it.

In this connection an experiment was recently made, the purpose of which was to determine the activities of municipal and social agencies in the life of a group unit.

The city block is a logical and convenient unit of human activity. Within it are all the diverse elements that go to make up city life; it is, as it were, a city in miniature. For the subject of this survey a city block was taken.

The City Block—The block chosen is in a growing Jewish center in the city of Cincinnati, O. It lies to the northwest of the center of business in the city; it is bounded on the east by Central Avenue, on the west by John Street, on the north by Bauer Avenue, and on the south by Wade Street.

The block contains 39 buildings, 35 of which are dwellings, 3 stables and 1 large factory building, gutted by fire two years ago and empty since then. Of the 35 dwellings, there are 4 one-story wooden shacks, 10 two-story frame houses, all of which are shaky and decrepit, 6 two-story brick buildings, 14 three-story brick buildings and 1 four-story brick building.

There are seven houses facing John Street, seven facing Central Avenue, eleven facing Bauer Avenue and ten facing Wade Street. All the houses on Central Avenue have a store or other business enterprise on the first floor front. The majority of the houses in this block border directly on the street, in only five cases does yard space intervene. Within the block there are 2 dry goods stores, 1 tailoring shop, 1 confectionery, 1 bakery, 1 herb cure dealer and 3 stable buildings.

Within the 35 houses in this block there live 321 persons, 180 male and 141 female. These belong to 83 different families, making an average of 3.8 persons per family. There are, therefore, over 2.3 families to each dwelling. The homes average three rooms per family. Three families live in one room each, 37 families live in two rooms each, 26 families live in three rooms each and only 17 families live in over three rooms each. The total number of inhabited rooms is 242, so the average number of persons to a room is 1.33. The worst case of congestion is in the case of a family of 7 living in only two rooms.

The Population—Of the 321 persons living within this block 30 are below four years of age, 89 are between the ages of 4 and 16, 24 are between the ages of 16 and 21, 129 are between the ages of 21 and 45, and 36 are between 45 and 60, and there are 13 over 60 years of age. The oldest person in the square is 84 years old.

One hundred and eighteen persons, or 36.6 per cent of the total population are foreign born, 34.7 per cent were born in America of foreign born parents, and 28.7 are native born of native born parents. With respect to the family group, the heads of the families reported their birthplaces as follows:

American	34	Hungarian	1
Austrian	1	Italian	2
Bavarian	1	Polish	1
Galician	1	Roumanian	4
German	8	Russian	30

The mean family unit in the block, calculated by the scale of the Bureau of Ag-

riculture (Farmers' Bulletin No. 142, p. 33) is 2.5. In this square the families hailing from Southern Europe average 3.4 units to a family, those from Northern Europe, including Russia, averaged 3.1 units, while the American families contained an average of only 1.8 units per family. This includes the six families of negroes and one of mulattoes, which by themselves averaged 2.3 units per family. The family having the largest number of units was an Italian family of 6.6 units, consisting of five adults and three children. Sixty-six of the families are normal, that is, they have both father and mother, nine have only mother living and two have only father living. The average number of children to a family is 2.6. Nineteen families have over three children, 18 are childless. Of the 321 persons living in this block, 50 are below school age, 68 are at school, one is at the Branch Hospital for Consumptives, 118 are employed in gainful occupations, two have retired, seven are unemployed, four are employed and also at school, 71 do home work and one is unknown. Of the men, 39 are single, while 67, or 63.9 per cent, are married and one is divorced. Of the women 16, or 17 per cent, are single, 65, or 67 per cent, are married, ten are widowed, and one is divorced. Three hundred and fifteen, or 96 per cent, of the total population are living in some family relation, six people are single and live alone.

Housing Facilities—In but seven instances did the family own the house in which it lived.

In 46 cases the families live in houses in which the facilities in case of fire are very good. Naturally this includes all families living on the first floor. In 29 cases the fire protection is medium and in eight cases it is bad. The worst case is that of two rooms on the fourth floor of a house where a fire escape runs up to the third floor. The only means of exit is by a staircase in the back attic, the rooms being in the front of the house. The block as a whole is very poorly protected as far as fires are concerned, especially when the closeness with which the houses are built is considered. Of the 35 houses only eight have a space on each side. There is a fire company four squares away from this block. During the year 1915 there were but three fires within this block, but there is a row of frame houses on Bauer Avenue that, once ignited, would burn like so much tinder.

The water supply is in most cases fully adequate to the needs of the people. Seventy-seven families have water taps in their rooms, though in only twelve cases is there a supply of both hot and cold water, one family has running water on the same floor, two have water in the hall and five are provided with hydrants in the yard.

Because of the absence of space between most of the houses, the problem of lighting is quite a serious one to the inhabitants of this square. In 62 cases there are no badly lighted rooms, 21 families live in homes with one badly lighted room and in two cases there are two badly lighted rooms. The average distribution of badly lighted rooms is one to each 3.6 families.

The toilet facilities for the people of this square are far from good. In most cases they lack either one or both of the essentials necessary to preserve health and decency—cleanliness and privacy. Fifty-three families were provided with flush toilets in the house. Of these families, 15 use toilets possessed by one family each, six use toilets held in common by two families each, and three use a toilet held in common by all. Fourteen families are provided with flush toilets in the yard. Sixteen families are provided with privy vaults in the yard. Of these, three toilets are in good condition, seven in medium condition, and six in very bad condition. The worst evil in these outside privy vaults seems to be the lack of privacy. In four cases one privy is used by two families, in fourteen cases it is used by three or more families. The worst case of this is in a court yard, where eight families, comprising twelve men and eight women, utilize two privy vaults placed side by side in the yard. Within the entire block there are but twelve families provided with baths. There are two city bathhouses in the vicinity, one at a distance of four blocks and the other seven blocks away.

The housing on the whole is poor, and the rents are correspondingly low. The average rent paid is $9 per month per family. The total rent paid per month is $716 and the number of rooms occupied by tenants is 210, so that the average rent per room is $3.20 per month. The total annual real property tax is $2,116.56. The surplus left to property holders, therefore, after having paid taxes, is $7,476, or an average of $90 for each house. The houses that are owned by the families that live in them are in a universally excellent condition. Especially is this marked in a brick building on Central Avenue, which is

owned by the proprietor of a dry goods store on the first floor, whose family occupies the entire second floor. The third and fourth floors, however, are rented out to three other families, two rooms to each, at an average rental of $4.33 per room. These rooms are all in super-excellent condition, supplied with private toilets in the hall, one family is supplied with a bath and the entire building has the appearance of a first-class apartment house. All this costs the tenant but $1.11 per room more than the same number of rooms in an infinitely poorer condition elsewhere.

The condition in which the rooms are kept is, of course, a matter that cannot be determined with any great amount of definiteness or precision, since it is so largely the result of a subjective reaction. An attempt was made, however, to judge of the cleanliness of the house in as generous a manner as possible, allowing for the difficulties in cleaning rooms that are in a state of great shabbiness and disrepair. The results of this judgment show that 80 per cent of the families keep their homes in a clean condition, 16 per cent live in houses in a medium state of cleanliness and 4 per cent live in dirty homes. The worst case of badly kept rooms is in the case of an elderly man living by himself, the proprietor of a candy store. The rear room here is used for sleeping, eating and storing purposes, and is kept in an unspeakably filthy condition. The entire housing situation may be summarized as follows:

Number rooms, 242.

Total rent, $716.

Fire protection, 46 good, 29 medium, 8 firetraps.

Water supply, 77 taps in rooms, 2 taps in hall, 1 tap on same floor, 3 taps in yard.

Poorly lighted rooms, 24.

Families using toilets, 53 indoor flush toilets, 16 outdoor flush toilets, 14 privy vaults.

The duration of residence in the houses of this block and the number of empty rooms are some indication of the housing advantages and disadvantages. In this block fourteen families have resided for five years, 46 for between one year and five years, only one for less than one year, but more than six months, and 22 have been there for less than six months. The great majority of the tenants, moreover, signified their intention of moving as soon as other rooms were available. There is quite a good deal of vacant space in the block. There are two two-room apartments vacant, three three-room apartments, one large factory building, three stories high, with a room space of probably 24 averaged sized rooms. These rooms, at the average rent of $3.20 per room mean an average annual loss to the property owners of $1,420.80 per year. It may thus be seen that so far as housing is concerned the municipality and social agencies have an untilled field in this area.

Health Conditions—It is impossible, without individual physical examination, to determine the physical condition of the people within this square. The death rate, however, may be some index to this condition. During the year there were but two deaths within this square, one from apoplexy and the other from accidental burning. As the total population of the block is 321, this gives a death rate of 6.3 per thousand, as compared to the city death rate of 14 per 1000.

The municipality attempts to maintain rigid quarantine in cases of contagious disease and its efficiency in this respect can be estimated when it is observed that during the year 1915 there were but eight cases of infectious diseases within the block, including three cases of German measles, one case of measles, one of scarlet fever, one of smallpox and one of diphtheria. The previous year, however, there were 25 cases of infectious diseases within the same block. This makes an average of about 13 cases, or 5 per cent, for the two years. The rate of infectious disease in the entire city is about 1 per cent. The births within the block numbered four, or 12 per each thousand inhabitants, while that of the city is 15 per each thousand inhabitants.

The facilities offered the people of this square for the curing of disease are varied. The University Clinic is located at a distance of nine squares. The milk station conducted at the Jewish Settlement, three months of the year by the city and the rest of the year by the Bureau of Jewish Social Service of the United Jewish Charities, is three blocks away. The district physician lives two blocks away. At the city hospital during the last year there were two cases registered from this square, at the Branch Hospital one, and at the Fresh Air Farm, four. The free dental clinics registered eleven cases from this block. Thus it may be seen that as far as the curing of disease is concerned, the people of this square are much better provided than they are with facilities for the prevention of these same diseases.

Occupations—Within this block there are 120 persons engaged in some lucrative

occupations. These are distributed as follows:

Occupation	Number engaged	Average wage
Tailoring	15	$11.12
Storekeeping	18	14.00
Shoemaking	10	10.10
Laboring	9	15.04
Teamster	8	13.80
Machinist	7	12.22
Carpenter	7	12.57
Domestic Service	8	6.20
Newspapers	7	7.50
Peddling	6	8.00
Artisan	6	14.66
Clerk	5	14.50
Tinner	4	12.00
Baker	4	21.00
Misc. Service	6	15.00

It is thus shown that the occupations in which the majority are engaged are along lines of personal service or production, while a minority are engaged in commercial lines. The most important industry is that of tailoring, with shoemaking a close second. The incomes of the families range from $5.50 to $38.50. The average income is $15.60 per week.

Standards of Living—There seems to be certain minimum amounts of money by which families of different size can exist, any diminishing of this amount will result in a devitalization of the essential factors in the life of the family and of the individual. The United Jewish Charities has worked out these minimum budgets for the varying family units. It is patent that the higher the surplus income is over this minimum, the higher can be the standard of living for the family. The average difference between the minimum budgets and the incomes of the families in this block is $7.70 per week, or $1.98 per person above the minimum. Sixteen families fall below the minimum and are either dependent on charity or live in evidently deteriorating circumstances. Sixteen families are more than $10.00 above the minimum.

Fifty-one families in this block are supported by the father, the normal breadwinner. In two cases the mother is the means of support. In five cases, the one supplements the income of the other. In nine families the children supplement the income of the parent, and in nine families the children are the only means of support. Seven persons live alone and are self-supporting.

Religion—It is interesting to note the diversity in religious belief in the people of this block, in that this demonstrates one reason for the lack of community cohesion, as well as indicates the extent to which the people of this block are provided with facilities for the practices of the various modes of worship.

There are 13 Catholic families, 40 Jewish families, 10 Protestant, 7 Methodist, 2 Christian, 1 Lutheran, 2 Episcopalian, 1 Methodist Episcopalian and 3 professing no religion. Moreover, there were four cases in which the husband and wife differed in point of religion.

The labor unions number 17 members in this block, 41 per cent of which are foreign born, while 59 per cent of the workers are foreign born.

Education—There are three grade schools utilized by the children of this block. Only one child goes to night High School, two to day High School, and one to Medical College. There are 89 children of school age in this block; of these, all but one attend schools. Twenty-three per cent of these children are in the normal grade for their age, the remainder are retarded, 23 children for but one year and 30 for two or more grades. Another educational facility offered to the people of this area are the Mothers' Clubs, at the playground, at the public school, and at the Jewish Settlement. Only six of the mothers, however, belong to any of these.

Citizenship—There are in this square 68 men and 58 women who are citizens, 30% of whom are of foreign birth. Of the foreign born population who are eligible for citizenship as far as age and length of residence is concerned, 50, or 55.5% are not citizens, but 10 of these have taken out their first papers. The majority of these non-citizens state their willingness to become naturalized, but were sadly uninformed as to methods and means. A few of the non-citizens could not understand the value of citizenship, and this, too, seems a legitimate field of educational activity.

Recreation—The people of this square have easy access to the playground adjoining, but the children do not universally frequent it. In 40 cases the playground was given as the place of recreation, in 36 cases it was omitted, and in 8 cases, the mother stated that she preferred to have the children play in the yard or street where she could watch them. On the other hand, an interesting reflection was that of a child playing in the street in front of her home, where, as she said,

"there are no playground teachers to boss her." Thus a certain lack of confidence in supervision and an over officiousness on the part of these same supervisors is shown. The public school playgrounds are also available for recreational purposes. Fifty-nine persons gave, as their chief place of recreation, the Jewish Settlement, eight gave the moving picture shows and a few gave dancing. In the neighborhood, besides the Settlement and the playground, the individual in search of recreation is offered two "social clubs," the school social center, one pool room, two saloons, one moving picture show and the streets.

Delinquency—The question of recreation is closely allied to the problem of delinquency; during the year 1915 there were no delinquents from this square arrested or brought to court. This may be accounted for by the strength of the family ties within the block.

Dependency seems to be a vital problem to the people of this block. During the year 1915, the following social agencies registered families from this square: Hospital Social Service, 2; Charities and Corrections Department, 1; Ohio Humane Society, 1; United Jewish Charities, 17; Free Dental Clinic, 11.

THE NORMAL LIFE

"The Normal Life"—Edward T. Divine, in "The Normal Life" indicates the elements of the life of the normal individual at different periods of his existence. To the lives of the 321 individuals living within this block, we shall apply this standard and seek to determine in how far their lives deviate from the normal standard of a good society. Mr. Devine divides the life of the individual into seven periods, namely; before birth, infancy, childhood, adolescence, early maturity, full and late maturity and old age. Of the 321 persons living within this block, 30 are in the period of infancy, that is, below 4 years of age, 89 are in the period of childhood, between 4 and 15, 24 are in the period of adolescence between 15 and 21, 129 are in the period of early maturity, that is, between 21 and 45, 36 are in the period of full maturity, between 45 and 60, and 13 are in the period of old age.

Infancy—In the consideration of "before birth" the writer considers, first of all, parentage. "Those who are demonstrably unfit for parentage should be controlled." This, however, is not done in the city or state, and so in this respect the individual in the block is at no disadvantage as compared with the rest of the city. "Registration of birth" is the next requirement. This is now done by law in the state. "The training of midwives and the recognition of their calling is a present necessity." In this block, of the four babies born last year, a physician was in attendance in each case, and so in this respect, the individual before birth was in the normal class. There were no still births in this square last year.

"The fundamental problem in the stage of infancy is to keep the delicate things alive." The infants in this block utilize both private and public agencies for this. The Jewish Infant Welfare Station registered four babies from this square in 1915. Babies were born in 1915 in this block at the rate of 12 per 1,000, as compared to the city rate of 15 per 1,000 population. No babies died during the year, a remarkable record for a congested neighborhood. So we may conclude that the individual before birth and during infancy does not deviate from the normal life to any great extent, and that where it does, it deviates in an upward, rather than in a downward direction.

Childhood—"Childhood is, above all, for education, as infancy is for physical well-being." Within this block there are 89 individuals in this period. First of all, these children are entitled to the care of both parents. In this block, 85 children have both father and mother, the fathers of two of the children are dead, and the remaining two children live with their mother, who is divorced from the father. Of the 89 children, 34 are girls and 55 are boys. Sixty-seven of the children are six years old or over and are in school or kindergarten. Of these 67 children, 16 are in their normal grade, that is, are in the grade they would be in if they had started at the age of six and had never been retarded. Therefore, within this block, there live 53 children who are retarded one or more years in their school work. It would be impossible to determine the causes of this retardation except by expert physical and psychological examination of every retarded child. It is interesting to note, however, that only twelve out of the 52 retarded children, are American born of native parentage, that 26 are American born of foreign parentage, and that 14 are foreign born. This may indicate one of the causes of retardation. The children of the block have access to four public schools, all within a radius of ten blocks.

"Recreation is another important factor in the life of the child." In this field of activity the children of this block appear to have ample opportunity.

There is one child from this block at present in the Branch Hospital for Tuberculosis, and another child is attending the Fresh Air School. During the year, the following agencies registered children from this block: City Hospital, 1; Branch Hospital, 1; Fresh Air Farm, 4; Free Dental Clinic, 9.

As far as the period of childhood is concerned, then, the people of this block may be said to deviate from the norm especially in regard to education.

Adolescence—The next period in the life of the individual is that of youth or adolescence. There are, in this block, 14 boys and 10 girls between the ages of 15 and 21. Three girls and 12 boys were employed in gainful occupations. Of the unemployed boys, one was sick and the other does nothing, of the unemployed girls, three are married and in their own home, three are at home with their parents, one attends school. One of the males and three of the females are married. One of the boys, both works and goes to day High School, and another both works and goes to Night High School. The occupations of the girls under 21 who were working were as follows:

Occupation	No. engaged	Wage weekly
Factory	1	$5.00
Domestic	1	6.00
Department Store	1	4.00
	3	$5.00

Thus the average wage of the girls employed is but $5.00. They all live with their families, however, and so are not dependent upon this wage for their livelihood.

Of the boys under 21 who are employed, the work is as follows:

Occupation	No. engaged	Weekly wage
Machinist	3	$7.33
Newsboy	2	8.25
Presser	1	14.00
Peddler	1	3.00
Motor Car Co.	1	8.50
Bookkeeper	1	11.00
Factory	1	9.50
Teamster	1	8.50
Tailor	1	11.00
	12	$9.00

The average wage of the boys is thus $9.00, or 80 per cent higher than the average wage for the girls.

To the individual in this period, recreation and social intercourse play a determining part. The majority of the persons in this block in the period of adolescence frequent the public park, the moving picture show, or some club. The life of the adolescent youth in this block is, on the whole, however, one of wearying monotony and lack of social activity, and in this, particularly, does it deviate from the normal life.

Early Maturity—"The period of early maturity emphasizes the home and industrial life of the individual, as well as his civic relations." In this group there are in this block 71 men and 58 women, between the ages of 21 and 40 years of age. Of the 71 men, 48 are married, one is divorced, and 22 are single. Of the 58 women, 50 are married, one is divorced and seven are single. There is one unmarried mother in this block living with her parents. Thus it may be seen that Mr. Devine's statement that "Marriage, as well as work, is popular in America," is rather accurate as far as these people are concerned. Four of the men and one woman are living alone with no family ties here. There are no widows, and so premature widowhood presents no problem here.

The industrial life of the individual in early maturity must be at its highest point of efficiency and benefit. Of the 71 men, 45 are employed in skilled trades, with an average wage of $18, while in the unskilled trades, 15 are employed with an average wage of $15, and four are in business with an average wage of $19.87. Of the remaining seven, four are employed, but their wages could not be found, one works for his father, one is unemployed and one attends college. Thus, 21% are working at unskilled trades, 63% are in skilled trades, and 5% are in business for themselves. Of the 71 men, 24 belong to lodges or other organizations.

Of the 50 married women, 45 are engaged in housekeeping, two, besides home duties, supplement their husbands income by sewing shoe bows for about $3 a week, two supplement their husbands income by washing clothes, at an average of $6.50 a week, and the husband of the third is sick and she earns $8.00 a week by conducting a lunch room. The one divorced woman is employed as a cook in a public school for $6.00 a week. Of the seven single women, four keep house for relatives, while three are employed as follows:

Salesgirl	2	$8.50 a week
Cigarmaker	1	8.50 a week

As units in the social body, the individual in early maturity should be normally self-supporting, and independent. During the year 1915, twelve persons in this period applied from this block to the United Jewish Charities, one to the Branch Hospital, and one to the Hospital Social Service.

Full and Late Maturity—"Full and late maturity considers more definitely the home." In this block there were 17 men and 19 women between the ages of 45 and 60. In how far does their home life deviate from the normal? Of the 17 men, 14 are married and of these, seven have children. There is one widower of 53 years of age and two men are single. Of the women, 12 are married, one divorced and one is single, five are widowed, their average age being 53 and their ages ranging from 50 to 59.

"The prolongation of the working life is a social ideal," says Devine. If this be true, the people of this block have attained at least one social ideal. Of the 17 men, 12 are working, five in skilled trades, four in unskilled trades and three in business. Four men at this period do not work. Their average age is 52.4 years. Two are supported by their children, one by relatives and one by steady income (rent).

Of the women, 13 live at home and keep house, of these, 11 are married, one is a widow and one is single. The remainder are employed as follows:

	Average Age	Social Status	Average Wage	Number Employed
Scrubwoman	50	wid.	$ 6.00	3
Sewing	58	wid.	12.00	2
Decorator	53	wid.	12.00	1

Of the 17 men, 12 belong to unions, five belong to lodges or other associations, while of the women, only two belong to lodges and 17 are unaffiliated. It may thus be seen that the social intercourse of the women especially is very limited. The city hospital registered one person of full or late maturity in this square, the Jewish hospital one, the Jewish Charities, four. The period of full and late maturity is usually marked by a gradual let down in vitality and physical condition. In this block there were no deaths in this age group. Thus, as far as the death rate is concerned, the people in this block are above normal in this period.

Old Age—"Old age will come at last, and with it its problem of dependency." In this block there are 13 persons above the age of 60. Of these seven are women and six are men. The chief problem of old age is that of subsistence, but it is interesting to note the character of the home life of these old people. Three of the men are married and are living with their children, and three are widowed. Of the women, one is married and living with her family, one is single and living with relatives, and five are widows living alone. Of the men, 5 or 84% are self supporting and one is supported by his children. Of the women only one is self-supporting, one is supported by her husband, four by her children, one by relatives. Of these old people, two men and one woman belong to some kind of organization. Thus, 66% of the men and 86% of the women have little or none of the social relations which do so much to brighten declining years.

The New Plan—Almost every negative condition existing within this block has a direct bearing on the life of the Jewish population residing there. The larger part of the dependency is among the forty Jewish families. For this reason the predominating interest in the problems of the block is on the part of the Jewish social worker. In the light of this interest therefore, and in line with the unit treatment idea, this block is now being made the subject of an intensive effort. A social worker has been placed in the block for the purpose of bringing concentrated effort to bear upon this unit.

The activities involved in this effort may be divided into three classes:

1. The block worker is to bring existing agencies into touch with block residents, and the latter into touch with existing agencies.
2. The worker is to enlist co-operation of block residents for intensive work within the block.
3. Continuous record is to be kept of every individual living in the block and of every condition existing or arising there.

The experiment is now in its earliest stage. At the end of the year, data as to results will be collected, classified and balanced. Then the efficiency of this plan of unit treatment in social service can be determined.

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SOCIAL SERVICE IN THE SYNAGOGUE

The social service department of the Free Synagogue, New York, reviews its work and announces the following program for the year:

The department, under the leadership of Dr. Sidney E. Goldstein, who has been one of the rabbis of the synagogue since its founding, will continue to develop its activities along lines laid down during past years; that is, in the social care of Jewish patients in Bellevue Hospital, who in 1915 numbered 6,016; the care of all patients, Jewish and non-Jewish, entering Lebanon Hospital and Dispensary; mental hygiene clinics, in which three classes of patients are treated, pre-institutional, post-institutional, and border-line, and tuberculosis work that is now being done in conjunction with the United Hebrew Charities and the Montefiore Home under the auspices of the recently organized Committee for the Care of the Jewish Tuberculous.

Recently the social service division was given a beautiful camp site and buildings in Oakhurst, near Elberon, including spacious grounds and a large recreation hall by Abram I. and Mrs. Elkus in memory of their daughter, to be known as the Jane Elkus Camp. The division is become one of the constituent and organizing societies of the New York Federation of Jewish Charities, and by virtue of its expenditure of more than twenty-five thousand dollars per annum is to have part in the management of the Federation. Among the new undertakings of the past year has been the organizing of the Child Adoption Committee under the direction of Mrs. Stephen Wise, which has begun to care for infants in country homes, New Rochelle, and other places, with adequate nursing and medical supervision prior to adoption into permanent homes. A considerable work has already been done, the first large gift having been made by a member of the executive council, Adolph Lewisohn.

A series of conferences on social themes has been arranged for the year, the first of which will be held Wednesday evening, November 15, at the Synagogue House, when addresses will be delivered by Prof. Porter Lee, of the New York School of Philanthropy, and Jacob Billikopf, of the Board of Public Welfare and head of the Jewish charities of Kansas City, one of the foremost Jewish social workers in the country. Dr. Goldstein will offer three courses of lectures during the year, a training course for volunteers, thirty lectures, to be given Wednesday mornings and Thursday evenings at the Synagogue House, Monday evenings at the Bronx Community House, Tuesday evenings at the Downtown Synagogue House, and weekday afternoons before Hunter College, City College and Columbia University student groups: Current literature in social reform, thirty lectures, including the presentation and discussion of such books as "Principles of Labor Legislation," by Commons and Andrews; "Introduction to the Study of Organized Labor in America," by Groat; "Labor in War Time," by Cole; "Poverty and Social Progress," by Parmelee; "Essays in Social Justice," by Carver; "Democracy and Education," by Dewey, and "An Institute in Medical Social Service," thirty lectures, before the Central Jewish Institute on Wednesday evenings for medical social workers.

Sending Money to Europe.

The following is a communication from the Jewish Colonization Association from Petrograd, Russia, made public through Mr. Felix M. Warburg, Chairman, Joint Distribution Committee, New York: "The attention of the American public is called to the fact that the best way of sending small amounts is through the Joint Distribution Committee. The remitters may be sure that their money will reach the payees in full and at the earliest date.

"However, should the remitters prefer other channels for forwarding us money, we request them at all events, to observe the following instructions:

"1. Send us only drafts, enclosing with them: (a) First name and family name. (b) Address—the last known to sender. (c) Sender's full name and address.

"Do not use abbreviations of the name of our Association (as Ica, Eko, etc.) on the drafts, but write in full: Jewish Colonization Association, Petrograd.

"3. Send us drafts of well-established banks so that they can be cashed here without difficulties.

"4. Write letters to us in English and as briefly as possible."

(*Continued from September Issue*)

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

TUESDAY MORNING, MAY 9, 1916
FOURTH SESSION

Session Chairman, MR AARON COHEN, of Pittsburgh

Surveys and Their Uses in Jewish Communal Work

CHESTER TELLER, New York

(Read by DR. LUDWIG BERNSTEIN, New York.)

A much used and much abused term is the modern expression "social survey." Since 1909 when the now famed Pittsburgh Survey was first brought out by the Charities Publication Committee, the term has taken on a more and more familiar sound and has been increasingly on the lips of civic and communal workers generally. But it must not be supposed that the concept is an entirely new one, or that the idea of a survey originated only within the past few years. There were surveys before the Pittsburgh study, as there have been many since that time. Just preceding the publication of the first volumes of the Pittsburgh Survey, there appeared the monumental treatise on poor law conditions in England, known as the Report of the Royal Commission on the Poor Law and Relief of Distress, a work destined to become epochal as a contribution to the literature of modern social science. And years before this, in 1890, Booth's classic on the London poor appeared, than which no more comprehensive a treatment of the poor has ever been written. In a bibliography of social surveys published by the Department of Surveys and Exhibits of the Russell Sage Foundation in December 1915, 330 titles are enumerated and this, we are told in the introduction, "does not include reports on special subjects, such as public health, schools, etc." Writing editorially of this list in the Survey magazine, under the date of February 19, 1916, Mr. Paul U. Kellogg, the organizer and director of the Pittsburgh Survey, says: "An examination of the enterprises listed indicates that, however a survey is defined, it is essentially an investigation of social life in process; in a given area (as distinct from the study of an abstract subject); at a given time (as distinct from a historical review); of a given field-subject broad enough so that each factor entering into it may be investigated inductively (as distinct from a piece of surface skimming), and also may be considered in relation to every other factor (as distinct from a single specialized investigation)."

The Inadvisability of Strict Definition—But it is not yet advisable to formulate a definition of the term "survey" or of the term "social survey." It is still too early to speak in language limited by the necessities of rigid definition. The concept is too new to be boxed within the four walls of concise formulation. Gradually, perhaps, the idea will be disentangled from the maze of notions embodied in such terms as studies and investigations, and inquiries and write-ups of all kinds and descriptions. While it is a living, growing concept, while its scope is not precisely delimited and its technique in the making, as it were, it is better that we characterize the survey generally, pointing out its nature, its essential features and its characteristic uses and purposes.

The Problem Survey—There is the survey of conditions to begin with. In the list above referred to, for example, we have titles under the group heading "vice;" other references under the heading "Health Conditions;" still another category is entitled "Industrial Conditions;" a fourth, "Housing," etc. We call these studies generically, problem surveys or surveys of conditions. The technique of this kind of writing is still largely to be worked out. At the present time it is to a considerable extent borrowed from statistical treatises or from scientific expositions generally, and is hardly to be differentiated from these as far as technique is concerned. Probably the nearest approach to a distinctive methodology in the organization of the material of problem surveys is what is known as the "case" method.

Those of us who are acquainted with the literature of this subject doubtless re-

call many surveys which have employed this treatment. Thus, in a study of mental deficiency in the District of Columbia, published a year ago by the United States Children's Bureau, the method adopted was that of the case worker. A census of mental defectives was secured through the assistance of the charitable agencies, schools, churches, etc., of the District of Columbia as well as from a number of physicians, ministers, and other communal workers there, and from the case data thus accumulated, the reporter induced certain conclusions which in turn became the basis of constructive betterment proposals.

The Institutional Survey—While for the most part the survey emphasizes the importance of the study of problems in their various community-wide relations, or at least with respect to "specific geographical limits and bearings," there is a broad group of studies that might be better denominated "institutional surveys." We use the term institution here not in the sense sanctioned and dictated by ordinary usage, but rather to include whatever has been instituted or established—an establishment, in brief. There are governmental establishments and private establishments; there are those whose objects are humane, social or eleemosynary; there are, moreover, the profit-making or business institutions or establishments. Every establishment lends itself to the survey treatment, the university as well as the government bureau, the hospital as well as the factory, or even the push-cart fruit-store.

What would be the elements of such a survey? In the first place there are the various financial phases of the study—the sources of income, the elements of expenditure, the history of financial operations in any particular period such as would be reflected in an operation account, the statement of assets and liabilities such as are usually reported in the so-called balance sheet, the exhibit showing conditions of funds and inventories, the methods and procedures in purchasing and the making of contracts, in selling, in keeping books of accounts, in the custody of cash and other resources, and in the upkeep and maintenance of the plant and equipment. In the second place, there are what might be termed the work aspects of the organization. These include for the most part a study of the methods and procedures employed in the larger planning of the work and of each particular stint or task, in the detailed execution of work, in its inspection, in reporting upon work done or results; and finally, there must be included a study of the methods of attracting public notice to the finished product or service, or, as they would ordinarily be called, selling methods. A statement of the development of the establishment from its inception might be included in such a survey as part of the historic background, and an intensive study of the results of the work might likewise be brought within its compass for completeness' sake. Where more than one person is engaged, supplementary statements would embrace reference to personal relationships, to lines of responsibility, to the division of functions of each member of the personnel, to salaries paid, to methods used in engaging or appointing workers, in their compensation, promotion, withdrawal from the service, and so forth.

The Survey Largely Descriptive—Both these classes of studies—the problem survey and the institutional study— lend themselves admirably to fact presentation, that is, to descriptive exposition. Probably this objectivity of the survey, this freedom from the equation of personal preference or opinion, is what gets for it its distinctive name. The coast and geodetic survey gives us a statement of facts with respect to the nature of the shore line, its inlets and harbors, rivers and bays, its shoals and deep places, its contour and elevation. The topographical survey likewise reports facts. It depicts for us *what is* just as truly as would our eye if we were carried above the countryside in an airship and were able to scan the landscape far and wide. So, too, the social survey is essentially a descriptive study, whether it be from the problem angle—the angle of needs—or from the angle of institutional resources which may have been established for meeting the needs. A report on the social evil in New York tells us *what the conditions are* in the City of New York at a given time or period. A survey of the health department of the City of Chicago

tells us *what that institution is* and *what it does* as of a particular date.

The survey, in brief, is to a large extent, a bird's-eye view in which is embraced a very definite fact content, each part of which is portrayed in more or less detail, and all of the parts shown in their relations to one another and to the whole.

The Survey Critical and Constructive as Well as Descriptive—Not infrequently, however, resources are evaluated in the light of needs, and needs measured in proportion to resources. In other words, an attempt is made to evaluate or appraise, to criticize either sympathetically or adversely, or both. This critique is usually presented apart from the descriptive writing. In contra-distinction to the descriptive report which answers the question—"What is it?," the purpose of the critical report is largely to explain "What is it worth?". The ultimate aim, of course, of a critical statement is to suggest certain proposals for constructive change or reform, and in practice the critical report is largely a constructive report likewise. Great stress is laid upon the constructive side of survey reporting in those agencies in this country which have been instrumental in developing survey method and technique. Thus, in the Bureau of Municipal Research of New York, largely the pioneer in modern survey work in America, a statement of suggestions and recommendations almost invariably accompanies the fact statement or survey proper. This is likewise true of the Russell Sage Foundation, which for a number of years has conducted a department of "surveys and exhibits" as one of its chief instruments in furthering its aim to "better social and living conditions" in the United States. In the words of Mr. Shelby M. Harrison, the director of that department, "the social survey is the application of scientific methods to the study and solution of social problems. . . plus *such a spreading of its facts and recommendations as to make the latter as far as possible the common knowledge of the community and a force for intelligent community action.*"

Special Surveys—Possibly in theory it would be well to confine the term survey only to the idea of this all-inclusive kind of study—embracing in one ensemble the descriptive statement, the critical analysis and the report of constructive recommendations. Yet usage permits us to employ the term with reference to several other special kinds of inquiry. Thus, for example, we quite frequently speak of financial surveys, especially with respect to governmental agencies and private corporate undertakings of various kinds. These concern themselves, as has been already suggested, with methods of financing and with accounting and reporting forms and procedures. There are result studies, too, which aim to state results in certain units of measurement, such as units of production or of service, or in terms of cost per unit of production or of service. In practice likewise we quite frequently meet with the organization study, an inquiry limited in scope to broad lines of interrelationship between kindred agencies, or divisions or bureaus of one agency, and so on. Finally there is the personnel survey, another well demarked field of investigation in institutional management. Studies of personnel delve largely into such subjects as the examination and appointment of officers and employees, their training, promotion, compensation, discharge, etc., together with such subjects as pension plans, social welfare among workers and other devices and means employed in the development of efficiency and loyalty among employees.

A Basis for the Practical Classification of Surveys—Thus far we have been considering types of surveys from the viewpoint of their content. Let us attempt now to categorize them according to their practical objects—their purposes. What are surveys for? Why do we have them? Why do we want them? What is there in the survey that makes modern life respond to it as it seems to be doing? Briefly it is the growing complexity of modern life that makes the survey so necessary an instrument of research and education. Complex phenomena are understood with difficulty; sometimes not understood at all. The survey purpose is to make them clear, to elucidate them by a careful analytical presentation of the data revealed by the investigation. To illustrate, a push-cart lends itself to a survey treatment as has been shown. As a matter of practice, however,

no itinerant merchant of this class ever is so surveyed. His business is simple. It is thoroughly within his grasp. It has no special import or interest to the proprietor or to anyone else. But in a city like New York the push-cart problem in the aggregate is surveyed, and for a very definite reason. The subject has grown to such proportions and is now seen to have so many ramifications that it no longer submits to be understood by methods of ordinary observation. Moreover, it is vital that the public mind be enlightened as to the facts of push-cart vending and the significance of these facts so that sound public opinion can be formulated and public policy determined. For the same reason, a great corporation may be surveyed, or a public establishment like a municipal government, or the social conditions of an urban or rural community, and so on. From this new purpose-angle, we are now ready to differentiate three types of surveys. We shall call one, for want of a better name, the manager's survey or efficiency study, another, the judicial survey or investigation, and the third, the community survey or survey proper.

The Manager's Survey or Efficiency Study—When organized enterprises are simple in their arrangement and not very large in their scope, the efficiency study is unknown, but in a period like ours of large corporate undertakings, both public and private, the subject of management looms larger each year. Of late, more particularly during the last two decades, we have witnessed the development of a body of systematic principles which in the aggregate comprise what has been termed scientific management; and contemporaneous with this development there have appeared technicians, masters of the detail of the new science, variously known as management experts, efficiency engineers, and system specialists. The hired manager of any large undertaking is almost invariably chosen for his mastery of the details of the office which he is called upon to administer rather than for special expertness in the science of administration itself. More and more, such managers are calling upon the student of the principles of efficient management for advice and guidance in the routine of their duties. This has been true, to a large extent, of newly appointed commissioners and heads of divisions of government, both city and state, and, to some extent, federal. But it is no less true of managers of private business, and happily also, of private institutional enterprises such as hospitals, relief agencies, churches, colleges, and organizations for social improvement generally.

The New York Foundation Study—The writer had occasion about a year ago to make such an efficiency study for the New York Foundation at the instance of the executive director of the United Hebrew Charities of New York and his associates. It was the idea of this group of workers that an intensive inquiry into the administrative problem of their organization by an impartial detached agency might lead to several suggestions for improved service that the managers themselves, by reason of their constant immersion in daily executive routine, might unconsciously overlook or at least fail fully to appreciate. Moreover, there were at the time peculiar difficulties of organization brought about by the necessity for mutually satisfactory working relations between the United Hebrew Charities and a group of co-operating Sisterhoods, constituting a problem which had engaged the attention of the management for years. The report on the New York Relief Agencies (including the United Hebrew Charities and the twelve co-operating Sisterhoods) was submitted to the New York Foundation by the New York Bureau of Municipal Research in the fall of last year. It dealt with two main problems—first, the problem of broad organization or of inter-society relationship; second, the questions of management technique, more particularly as they pertained to the inner workings of the office of the United Hebrew Charities. The first phase of the subject was largely one of governmental agreement, together with considerations anent a broad financial procedure along lines of modern budgetary method. The second phase of the investigation covered specifically such subjects as the planning of work, the routing of work in the office, methods of execution and supervision of the work, the technique of case reporting, methods of financial accounting and reporting and the manage-

ment of office routine, such as the care of correspondence, of files, the physical arrangement of offices, etc. Definite proposals were incorporated likewise with reference to the selection and training of the workers, especially the field visitors and investigators, and provisions for their personal and professional welfare and development.

Methods of Appraisement in the New York Foundation Study—Of special interest to the institution itself was the method employed in appraising the efficiency of the service of the United Hebrew Charities. To this end several standards of measurement well recognized in all present-day relief work were set up. It was required that all relief given be based on definite case information, that the treatment be appropriate, that it be adequate, that it be timely, that it be humane, and that it be constructive. With these fundamental requirements carefully analyzed and agreed upon, they were applied one by one to the work of the relief societies with a view to determining the worth of their work. The case records themselves supplied a vast store of intelligence, but they were by no means the only source of information. Much knowledge was secured by actual contact with relief workers and the poor, especially at relief committee sessions; much was extracted from staff workers by informal examination: in one instance a time study was undertaken with a view of determining the normal duration period from the hour of application to the hour of the actual arrival of relief, and the percentage of deviations from or exceptions to the normal service period.

The Judicial Survey or Investigation—The judicial survey, or what we shall arbitrarily term an investigation, is quite unlike the efficiency study in several points, especially so far as preliminary arrangements are concerned. When the executive of an institution or administrative bureau wants expert knowledge concerning his work either in the form of an organization study or a general efficiency report, he arranges with his board of directors for the selection of an expert, consults him as to the probable cost, etc., and makes his contract accordingly. When the report is issued, he uses it as his purposes warrant. In all this, he has but one care—compelling problem. He must guard against the creation of suspicion on the part of assistants and subordinates. There is danger unless he prepares their minds for the cordial and sympathetic reception of the research worker that they will fear him as a "gumshoe man." With a frank conference between the chief and his subordinates, however, this danger is as a rule dissipated. Where, on the other hand, factions contest and an *investigator* is wanted to establish tentatively a basis of fact with a view of ultimate agreement between the opposing sides, the practical problem is altogether different. Under such conditions the parties to the controversy must agree to submit to an investigation, must agree likewise upon the agency to perform the work, upon the method of financing the investigation, and finally upon some sure plan by which the findings can be placed impartially at the disposal of all parties concerned, not excluding the general public. Thereafter it remains for them to arrange for the necessary contract and cooperation so that the investigator can proceed with his task.

The Denver Survey—The writer is at present engaged in a study for the National Conference of Jewish Charities which falls in this class of judicial surveys. This study concerns itself with the problem of combined poverty and tuberculosis among the Jews in Denver, Colorado. For some time past there have been marked differences of opinion as to facts and conditions with respect to Jewish indigent consumptives in Denver, and the Jewish public throughout the country, always interested in the problem of its consumptive poor, has been at sea by reason of conflicting statements of various kinds which have been emanating from various groups of workers in Denver, all of whom were presumably close enough to the problem to be able to speak of it authoritatively.

Early in the present year all parties to the disagreement convened and determined to submit to an impartial probe of the facts. A permanent survey committee was appointed, the good offices of the National Conference of Jewish Charities were sought, a contract was entered into between

this body and the New York Bureau of Municipal Research and the writer was sent to Denver for five weeks of observation of Jewish conditions in that community. The report will be largely in the nature of a statement of fact concerning the tuberculous poor in Denver, including those who are inmates of the two large national sanatoria for consumptives, as well as those who make their homes in that city. Certain standards of measurement will be set up as a criterion for judging the organization of the Denver Jewish community, socially speaking, and it is proposed likewise to present suggestions and recommendations for improved service in the care of our poverty-stricken consumptives and in their general control and supervision as well. It had been planned to have the report in readiness for submission to this conference, but it has been found that three or four additional weeks are required for its completion.

The Community Survey—The community survey is the survey proper. It is likely that in the course of time we shall confine the term "survey" or "social survey" to this meaning. The Pittsburgh survey is a community survey, as are the Birmingham and Springfield surveys, all of them published by the Russell Sage Foundation. The New York Bureau of Municipal Research has during a decade of active service in this field likewise prepared and published a considerable number of community surveys. The growing need of this kind of a survey is due to the growing complexity of our community life and to the growing desire of citizens generally for purer and more wide-spread democracy. Such surveys are usually promoted by some public-spirited citizen or group of citizens, a merchants' association, taxpayers' league, civic club or learned body. They call together the representative elements of their town; they boost the idea; they secure for it good will and co-operation. They arrange for defraying the cost of investigation, reporting and publication. The problem has no intrinsic difficulties; there is need for care, however, in one direction; namely: that the project shall have the backing of the community generally, or at least of a sufficient number of elements in the community make-up, to assure for it the proper prestige in its inception and a cordial response and welcome upon its completion.

The Need for Jewish Community Surveys—Spontaneously a number of Jewish communities are at present reaching out toward this new kind of implement for the more perfect organization of communal endeavor, more particularly along the line of eleemosynary effort with which Jews have been for centuries intensely concerned. They are beginning to feel a real need for the survey as an instrument of community planning and community education. Particularly urgent is the survey for those cities which have developed the idea of federation of their charities. In these federations we Jews have taken a long step in the direction of better co-ordination of our communal affairs; have been pioneers, indeed; teachers to the larger communities in which we live in the principles and precepts of organized philanthropy. Under the new stimulus that federations have afforded in a dozen or two of our larger communities, contributions for benevolent works have grown apace. The classic instance of this is in the City of Chicago where subscriptions from Jews for charitable purposes have grown, in fifteen years, from about $135,000 to about $635,000, an increase of something over half a million dollars. It is said, and with justifiable pride, that under federation the Chicago community is contributing more than half a million dollars per year over and above its grand contribution of a decade and a half ago. It could be said with equal truth that the federation has been responsible for taxing the Jewish community of that city to the extent of half million dollars each year over and above its community tax levy of a decade and a half ago. There is no intention here to cavil or find fault; on the contrary, the Chicago achievement is remarkable and too much credit cannot be given to those who have labored to bring it about. But should not such a federation have some carefully organized system for determining from year to year what its community problem is and what its needs are, with a view to the most economical and most efficient spending of so vast a sum from their public purse? What is asked of Chicago might, with

equal justification be asked of almost any other federated community. If there is any one critical statement that might be made of the federation movement as a whole, it is that it has done valiant work in co-ordinating our communal enterprises on the financial side, but virtually nothing in co-ordinating those same enterprises on the side of the services themselves. As an instrument for revealing the needs of the community and for making inventory of its resources, as a method of evaluation or appraisement of communal work, as a means of aiding the leaders in communal endeavor to visualize their community problem, as a device for arriving at a community plan, we know of nothing better than the social survey. The federation co-ordinates moneys; the social survey co-ordinates work; the federation establishes a clearing house; the social survey develops a plan. The clearing house without the plan guarantees larger means but not necessarily better service. The plan without the clearing house remains but a plan —a dream, a "pious wish." Together, however, they make for progress and success, a comprehensive plan of work and the assured means for financing the work.

The Need in Non-Federated Cities—What is true of federation cities is no less true of our Jewish communities in general. Wherever we turn we are struck with the planlessness and aimlessness of our Jewish work. This is by no means to say that plans are lacking in the creation and building up of our splendid institutional enterprises, of our relief agencies, of our settlement activities, etc. These challenge, as a rule, our pride and admiration. Unfortunately, however, they are frequently the work of one group or one element in the community. The very earnestness with which now one section, and now another, throws itself into the organization of a work of charity or education or religion creates the effect which has been the foundation-weakness of Jewish social structure everywhere. How often does the entire Jewry of a given city formulate and execute a communal plan? How often do the members of a community think of their social work from the point of view of the community as a whole? It is this Topsy growth of our communal organizations, characteristic of Jewish life wherever we turn, that makes the need for the community survey, the community plan, and the community viewpoint even more urgent in our non-federated cities than in those that have already achieved federation.

A Detached Agency for Survey Work—Next to expertness of method and high personal integrity, the necessity for both of which goes without saying, the special qualification of an agency for research of this kind is detachment. Detachment guarantees a new view, a lofty view, an impersonal view, and an objective view. Detachment lends prestige to the findings of a reporter by reason of the larger experience and the wider grasp which he may be presumed to have. A survey bureau organized by a group in any locality is not assured of recognition from other groups in the same locality, and this quite apart from that agency's distinctive merit or worth. A research agency operating under the auspices of one city, as part of its federation machinery let us say, may be of high constructive value in its own city but fail to receive the sanction of other cities. Attachment, association of any kind, is apt to harm the cause of social research more than it will help it. Only the loftiest kind of affiliation, only that which is furthest removed from the realms of our natural human rivalries, should be considered in plans that might be making for the inauguration of an agency for survey work.

The National Conference of Jewish Charities and Its Relation to Social Surveys—Reference has been made to the National Conference of Jewish Charities as the sponsor for the Denver study. There are those who believe that this body is logically best adapted to the organization of a research service for Jewish purposes. They point out that the Conference is not solely a professional organization, that it has already exercised administrative functions, that it virtually conducts a division for the control of social effort for the transient Jewish poor, and could very well adapt itself to larger administrative labors. There are those, on the other hand, who dispute this view, who feel that the Conference is but poorly constituted for the assumption of executive responsibilities,

who assert that if the administration of new national services is shown to be needed, it would be well to follow the precedent created a few years ago by the establishment of the National Desertion Bureau, and set up an independent society to perform this office. They point out, and with no little warranty we feel, that although nationally constituted and representing a large number of Jewish philanthropic agencies throughout the country, the conference is by no means all inclusive, that there are elements in American Jewdom of influence, of growing influence indeed, that are not represented in its councils and that do not look to it as do the earlier-settled groups.

The whole question is involved in a much larger question, larger than that of surveys or of transients or of desertion or of national conventions. The National Conference must decide, once and for all, whether or not it is to remain an agency for discussion and publication, pure and simple, as is the National Conference of Charities and Correction, or whether it is to embark upon the field of administrative work and to carry the burden of larger and more important administrative tasks. There is no more important question than this for the consideration of the Conference at its present session.

The National Needs of Today—It might be well in conclusion to scan the list of these larger national Jewish needs of today. We have already made mention of the question of the transient poor, a problem which years ago attracted the notice of our best minds and in which constructive work of a high order has already been accomplished. Much remains to be done, however, in this direction, particularly along the lines of the registration of transients and their more effective "follow-up" in their migrations from place to place. The need of a research service has also been mentioned. Closely related to it is the need of a national school for the training of social workers. It is the concensus of opinion that the need for such an agency is more embarrassing now than it has ever been in the past. It is well that our new training school is not to be local in any sense of the term. The duty it must perform is a national duty; the machinery for getting it done should have a national sanction and should be nationally constituted. If as part of the program of this school an employment bureau for the placement of communal workers is to be operated, it will meet still another long-felt and deep-felt want.

There is need for a division of statistics along lines of charitable and social effort. There is need for an agency of advice and information to local communities, one that could standardize methods of financial accounting, methods of investigation, methods of statistics and follow-up, work methods, and service methods of every sort. There is need for more thorough and systematic work in increasing the membership of the National Conference. There is need for more adequate provision for publicity and the publication of proceedings, reports, etc.

There is the national desertion problem which has been delegated to a special agency under the sponsorship of the National Conference, the adequate financing of which must still continue to receive the thought and attention of this organization. Finally, the national problem of tuberculosis, especially in its relation to the after-care or home-care of the consumptive poor in Denver, is of such gravity as to compel constructive action of the most statesmanlike and deliberate sort. That there is need for the thorough-going carrying forward of all of these purposes is not to be doubted. But the question that is very clearly before the Convention is this: Shall the Conference reorganize to shoulder these tasks itself, or shall it act as sponsor for the creation of new agencies that will shoulder them?

Special.—The Joint Distribution Committee desires to give public notice that it has appointed a sub-committee to take proper steps and obtain the best expert advice as to what can be done for the Jewish War Orphans. It is reported that various schemes have already been launched in this country, and money already collected for this purpose.

The Joint Distribution Committee desires the public to take notice that it has no connection with any of these schemes, and advises that no contributions be made, until the Joint Distribution Committee has been able to obtain the decision of the Department of State, the Immigration Department, etc., of which due notice will be given.

PERSONAL

Mr. Joseph Rosin, the successful superintendent of the Baron de Hirsch Agricultural and Industrial School, Woodbine, New Jersey, has resigned his position to enter a larger field of activity, but will continue to serve as expert advisor. Mr. Marell has been appointed acting superintendent.

Dr. Boris D. Bogen, Field Secretary of the National Conference of Jewish Charities, will visit during October the following cities: Pittsburgh, Scranton, Chicago, Des Moines, Kansas City and Denver.

Mr. Julius Goldman, superintendent of the Jewish Federation in New Orleans, La., ordered for distribution a hundred copies of the Yiddish translation of Mr. Morris D. Waldman's paper on "Community Progress."

Mr. Isaac Rubenstein, superintendent of the Jewish Educational Alliance of Chicago, and a graduate of the University of Iowa, has just been appointed the successor of Mr. Maurice B. Hexter, superintendent of the Federated Jewish Charities of Milwaukee, and will assume this office October 15.

Mr. M. Freund, of Chicago, is at present engaged in completing the survey of the Maxwell Settlement Neighborhood and is working on a study of Jewish Homeless Men.

Charles Strull, Superintendent and Secretary of the Federation of Jewish Charities, Louisville, Ky., read a paper on "Private Social Agencies" at the Mississippi Valley Conference on tuberculosis.

Miss Bess Glassman, formerly head worker of the Educational Alliance, a Jewish Settlement in Louisville, Ky., is now at Neighborhood House, a non-sectarian settlement and also a constituent organization of the Jewish Federation.

Mr. Oscar Leonard, of St. Louis, Mo., has just recovered from a minor operation and after a short period of convalescence, will again begin his contributions.

A Young Woman's Hebrew Association has been organized at New Rochelle. Miss Tillie Arsenstadt is secretary.

Miss Leonore R. Amram, of Savannah, Ga., will assume charge of the Young Women's Hebrew Association of New Orleans.

Mr. Samuel M. Schmidt, superintendent of the Jewish Settlement of Cincinnati, comes from Boston, where he was engaged in public health work with the Massachusetts Board of Labor and Industries. During the past several years, however, Mr. Schmidt was working as a volunteer in some of the settlements in Boston, and during 1914-1916 he was director of the Evening Center in the Boston Jewish District known as the West End.

Mr. Schmidt is a graduate of the Massachusetts Institute of Technology, where he received a thorough scientific training in the field of biology and public health. His broad human sympathies, however, and his devotion to his people made him cast his lot into the field of Jewish social service.

During the two years that Mr. Schmidt was director of the West End Evening Center in Boston he succeeded in bringing together widely divergent elements of the Jewish community, and brought about harmony where great antagonism existed before. It is to be hoped that Mr. Schmidt will become a telling influence for constructive work in his new field of endeavor.

Louis Cohen, Business Director of the Louisville, Ky. Y. M. A., is to be married next month.

Sidney A. Teller, of Chicago, has been selected as the successor to Miss Julia Schoenfeld, recently married, at the Irene Kaufman Settlement at Pittsburg, Pa. The new incumbent is excellently equipped for the work. Mr. Teller's experience in Chicago was of the widest character. He was the Director of the Esther Falkenstein Settlement; and also of the Henry Booth House Settlement; he was Superintendent of the Deborah Boys' Club, generally known as the "Deborahs;" he was a

Sidney A. Teller.

member and an active worker of the Men's Civic Club of Chicago embracing Immigration and Citizenship, and Parks and Playgrounds activities. He was also associated with the Central Council of Social Agencies and a member of the Executive Committee of the Chicago Community Conference; he was also identified with the Jewish Social Workers' Club and the Social Service Club. The position which he held just prior to coming to Pittsburgh was member of the West Chicago Park Commission, with direct charge of Stanford Park, located in the heart of Chicago's Jewish Ghetto.

Dr. Lee K. Frankel will attend the Conference of the American Public Health Association to be held in Cincinnati, Ohio, October 24-27th.

The many admirers and friends of Mr. Louis H. Levin, of Baltimore, Md., will be glad to hear that he has fully recovered from a serious operation and has again resumed the duties of his office.

Rabbi Rudolph I. Coffee is booked to speak in Minneapolis, St. Paul and Winnipeg, Canada during the third week in October.

ALUMNI NOTES

The Alumni Association of the Jewish Chautauqua Summer School, organized in 1915, entered upon its second year of activity the past summer when it was augmented by many new members. Officers elected for the current year were Fannie Cohen, President, Cincinnati, Ohio; Moses Wilchins, Secretary-Treasurer, Cincinnati, Ohio; Executive Committee: Louis Bloch, New York; Philip Goldstein, Rosenhayn, N. J.; Minnie Isaacs, Louisville, Ky.; Max Kaufman, Cincinnati, Ohio, and Fanny Schulman, Brooklyn, N. Y.

An interesting program has been arranged and the members are urged to cooperate in the work planned by the Association.

Mr. Moses Wilchins, '16, of Mount Vernon, New York, is now in Mexico in the interest of the Young Men's Hebrew and Kindred Associations, New York City. He expects to return in a short time to continue his studies at the Hebrew Union College, Cincinnati, Ohio.

Rabbi Louis J. Haas, '15, of Woodbine, N. J., has accepted the call to occupy the pulpit of the Ohev Sholom Congregation, of Harrisburg, Pa.

Miss Frances L. Goldsmith, '16, formerly of Norfolk, Virginia, is now living in Cincinnati, Ohio, and is Assistant to the Field Secretary of the National Conference of Jewish Charities.

Miss Yetta Schrank, '16, of Rosenhayn, N. J., has accepted a position in the Hebrew Orphan Asylum, New York City.

CONTROL OF TRANSIENTS

The Central Registration Department of the Field Bureau of the National Conference of Jewish Charities has started its operations. In the beginning, only ten cities will participate in this new enterprise.

The purpose of this registration is twofold. First, it will lead to a definite idea as to the extent of the problem; it will demonstrate whether the transients represent a permanent class of dependency. Second, it will give an opportunity to the community to know the antecedents of their applicants, as far as charity organization is concerned.

The only obligation that the community participating in this plan assumes, is the sending in of reports of each and every transient applying for relief. These reports are expected to be sent the same day the first application is made. In return for it the community will receive information registered with the department, if the applicant was already reported from somewhere else. In many instances it will save the communities considerable annoyance and expense.

Conferences of Interest to Jewish Social Workers.—The national convention of the Council of Young Men's Hebrew and Kindred Associations is to take place in New York City from Friday, November 10th to Sunday, November 12th.

Safety Council, National, Detroit, Mich., October 16-21. Sec'y., W. H. Cameron, Continental and Commercial Bank Bldg., Chicago.

Infant Mortality, American Association for Study and Prevention of. Seventh annual meeting. Milwaukee, Wis., October 19-21. Executive Sec'y., Gertrude B. Knipp, 1211 Cathedral Street, Baltimore.

Public Health Association, American. Cincinnati, Ohio, October 24-27. Sec'y., Dr. Selskar M. Gunn, 755 Boylston Street, Boston.

Consumers' League, National. Springfield, Mass., November 15-16. Gen. Sec'y Mrs. Florence Kelley, 289 Fourth Street, New York.

Social Hygiene Association, American. St. Louis, Mo., November 20-21. Gen. Sec'y., Dr. W. F. Snow, 105 West 40th Street, New York.

University and Public Service. Third National Conference. Philadelphia, November 15-16. Sec'y., Edward A. Fitzpatrick, Box 380, Madison, Wis.

WARBURG APPEALS In Open Letter

Asks for Continued Co-operation of Jews and Decries Possible Disorganization in Relief Work

To the Jews of America:

During the last two years, the American Jewish Relief Committee, the Central Relief Committee and the People's Relief Committee have co-operated in raising money for the relief of our brethren in all the countries affected by the war. A total of about $6,000,000 has been raised and distributed after careful consideration by the Joint Distribution Committee.

To date the amounts distributed in the various countries are as follows: Russia, $1,800,000; German-Poland, $1,454,500; Austro-Hungary, including Galicia, $1,065,000; Palestine, including "Vulcan," $403,788.69; Greece and Turkey and other than Palestine, $132,325; Alexandria, $21,000; Jewish students in Swiss universities, $.000; Tunis, Algiers and Morocco, $5,000; destitute families of Russian Jews in France, $5,000.

It will be seen that the Joint Distribution Committee has devoted nearly all of the money that has been collected, for the relief of distress in Russia, Poland, Galicia, and territories "occupied" by Germany, Austria and Hungary. Besides this, two appropriations of $50,000 have been sent to Russia for the relief of prisoners of war and refugee women and children from Galicia.

The attention of the Jewish public is invited to the facts above stated. The entry of Roumania into the war, as a belligerent power, has caused our co-religionists, who hail from that country, to sow the seed of disunion in the work of collecting funds for the relief of our brethren abroad. This example, I understand, is now to be followed by those who have emigrated to our shores from Hungary, and this morning's press contains the startling information that the Federation of Galician Jews will appoint a Commission "jointly with President Wilson, which will shortly leave the United States to investigate the conditions of the Jews in Galicia and Bukovina."

Language fails to describe the sufferings of our brethren in all of the countries affected by the war. But it is not through lack of appreciation of the seriousness of

the conditions abroad, that the assistance sent to them by the Joint Distribution Committee has been limited. The Jews of America have only themselves to blame for the insufficient relief that has been sent—so far as money could relieve the situation.

We feel, however, that this threatened division of effort will result in a great injustice. Who is to take care of those countries or districts which are not represented here by a powerful Federation? From whom are the Federations going to collect? Can we imagine it possible for each Federation to manage to limit its canvas for funds from those who are members of their own organization?

The answers to the above questions are so self-evident and the danger to the whole of the splendid organization already in existence so serious, that I feel warranted in publishing this open letter to the Jews of America at this time. There is going out under the same cover the joint and individual appeals of Mr. Louis Marshall, Chairman of the American Jewish Relief Committee; Mr. Leon Kamaiky, Chairman of the Central Relief Committee, and Mr. Meyer London. These three committees embrace every member of our faith in America. The Joint Distribution Committee is made up of representatives of these three committees. There is NO NEED, NO NECESSITY AND NO JUSTICE in the establishment of collecting agencies for individual countries, or cities in the war zones. I ask the Jewish public to continue to make its contributions, therefore, to the local treasurers, to whom they have till now been accustomed to remit their contributions. I direct their attention to the cables which have just been received from Dr. Magnes, which show that what is wanted is not the establishment of anything that will dissipate our forces for collection, but rather the concentration of every effort which will result in placing it within the power of the Joint Distribution Committee to make much larger appropriations during the coming winter in all of the countries where our brethren are suffering so terribly.

FELIX M. WARBURG,
Chairman, Joint Distribution Committee.

Relief for Roumania.

The Provisional Executive Committee for General Zionist Affairs has made arrangements for the organization of a committee in Roumania to have in charge the distribution of moneys sent by American Jews to their relatives in that country. This Roumanian Committee is under the supervision of the prominent Zionist and communal worker, Mr. M. H. Schein of Galatz.

The Provisional Executive Committee, as part of its work, has undertaken to transmit moneys from American Jews to their relatives in the war zones, without any charge to the senders and recipients. To date the Provisional Zionist Committee has transmitted more than a million dollars to the war zone victims. Receipts from the recipients themselves are forwarded to the American relatives as soon as delivery has been made.

ATTENTION OF WESTERN CITIES

At the request of some of the Western communities, Boris D. Bogen, the Field Secretary of the National Conference of Jewish Charities, will make a trip through the Pacific Coast during the months of October and November. The purpose of this trip is to study the existing needs, to stimulate Jewish philanthropic effort, and to promote modern organization of Jewish Social Service Agencies. Communities en route that have not made arrangement as yet and desire to utilize the services of the representative of the Conference, will kindly communicate at once with Field Bureau, 808 Neave Bldg., Cincinnati, O.

Special.—The American Jewish Relief Committee has elected Mr. Herbert H. Lehman, of the firm of Lehman Brothers, bankers, in place of Hon. Louis D. Brandeis, who has resigned as one of its representatives on the Joint Distribution Committee. Following upon this, Mr. Warburg requested the Joint Distribution Committee to elect Mr. Lehman, Treasurer of the Joint Distribution Committee, he having recently been elected Treasurer of the American Jewish Relief Committee.

The Joint Distribution Committee in acceding to Mr. Warburg's request, received his assurance that he would continue to give his best attention to the duties of his office as Chairman, which he retains. Mr. Warburg, however, desired that Mr. Lehman be elected Treasurer, as his time is now so considerably occupied with the business of the Federation.

JEWISH CHARITIES

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Public Health and Jewish Charities.

The Transient Problem.

Health Problems.

Proceedings of the Ninth Biennial Conference.

Bulletin of
National Conference
of Jewish Charities.

ADDRESS ALL COMMUNICATIONS TO 808 NEAVE BLDG., CINCINNATI, OHIO

JEWISH CHARITIES

BULLETIN OF THE NATIONAL CONFERENCE OF JEWISH CHARITIES

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THE MONTH IN SHORT

HEALTH INSURANCE treated from the standpoint of a Jewish Social Worker and Director – in an editorial by Max Senior. Page 137.

THE TRANSIENT PROBLEM is seen to be nearer ultimate solution by the establishment of a Central Registration Bureau by the National Conference of Jewish Charities. Page 139.

HEALTH PROBLEMS OF THE JEWISH POOR present a hopeful sign of solution in the facility of imparting to dependents rules of Hygiene. Page 141.

AGRICULTURE AS AN OUTLET for tuberculous Jews. Page 145.

LOUISVILLE THROWS LIGHT on the problems of a Jewish Hospital in the smaller communities. Page 147.

CONDITION OF WAR SUFFERERS described by Dr. Magnes. Page 148.

DENVER RE-ORGANIZED, a report by the Field Secretary. Page 151.

The FIELD BUREAU of The National Conference of Jewish Charities

ORGANIZATION DEPARTMENT

Assists in organization and promotion of Jewish Social Service activities; supplies plans of organization; methods for raising funds; publicity material; programs of activities; plans and specifications for institutional buildings; conducts efficiency tests of philanthropic agencies; supplies the personal service of the field secretary and his assistants; provides demonstrators for organization work; promotes interstate and national co-operation; introduces uniform accounts, records and reports.

SOCIAL WORKERS' EXCHANGE

Provides candidates for vacancies in Jewish philanthropic endeavor, and makes preliminary investigation as to the qualifications of the persons it recommends.

INFORMATION DEPARTMENT

Gives information pertaining to the different details in Jewish Social Service Endeavor; conducts a confidential exchange for dependent transients.

SURVEY DEPARTMENT

Makes surveys of the different Jewish Community problems and presents plans for community programs.

Write for particulars, FIELD BUREAU, 808 Neave Building, Cincinnati, O.

JEWISH SOCIAL WORKERS' EXCHANGE

Conducted by the Field Bureau of the National Conference of Jewish Charities
Field Bureau, 808 Neave Building, Cincinnati, O.
Provides positions for Jewish Social Workers and assists organizations in procuring qualified candidates for existing vacancies.

POSITIONS WANTED

DO YOU WANT A POSITION? If so, register at once with the Exchange. Send for particulars and application form.

SETTLEMENT WORKER—Three years' diversified experience and systematic training, graduate School of Social Service, successful record in a Jewish Settlement of high standing, thorough knowledge of the needs of a Jewish neighborhood, desires change of position, preferably in the East. Address C. F., Jewish Charities.

SUCCESSFUL ORGANIZER—Fifteen years' experience in Jewish Social Service; capable speaker and writer. Prefers change of position. Address J. S. W. E. C., Jewish Charities.

GRADUATE (24) of College of the City of New York and New York School of Philanthrophy; familiar with Big Brothers movement. Desires change in position because at present is working with a non-Jewish organization. Salary expected. $1200 to $1500 a year. Address A. F., Jewish Charities.

GRADUATE of Cambridge University, student of economics and social science, desires opportunity for practical work. Willing to accept temporary position. Address H. H., Jewish Charities.

SOCIAL WORKER—Graduate of Victoria University; experience as investigator, looks for a position. Address S. H., Jewish Charities.

YOUNG MAN—Possesses thorough knowledge of Jewish, Polish, Russian, German and English; experience with immigrants. Desires position that will pay not less than $1,500 a year. Address W. E., Jewish Charities.

GRADUATE of the City College of New York; interested in social work. Wishes to hear of an opportunity to enter the field as a paid worker. Address W. M., Jewish Charities.

WANTED—Position as superintendent of an orphan asylum. Experience in child caring. Address C. E., Jewish Charities.

SOCIAL WORKER—Experienced in prison work with Jewish criminals; Hebrew scholar and teacher. Wishes to hear of vacancy in Jewish social service field. Excellent references. Address J. S. W. E. D., Jewish Charities.

WORKERS WANTED

ORGANIZATIONS, when requiring workers, use the Exchange. You will be provided *Free of Charge* with a list of available candidates and a full description of their qualifications.

SOCIAL WORKER—Capable of taking charge of educational and relief work in small and newly organized Jewish community; salary $900 a year. Apply J. S. W. E. B., Jewish Charities.

SETTLEMENT WORKER—With special training and experience in handling delinquent girls. Middle West. Address S. S., Jewish Charities.

BOYS' WORKER—For Jewish Settlement in Cincinnati. Apply S. Schmidt, Supt., 415 Clinton Street, Cincinnati, O.

WANTED—Young man to take charge of Big Brother group. Interested in practical work with adult and juvenile delinquents. Address M. L., Jewish Charities.

WANTED—Experienced and trained social worker to do neighborhood visiting; college woman preferred. Knowledge of Yiddish and ability to use typewriter advantageous. Apply by letter, stating age, experience, educational training and minimum salary, to Philip L. Seman, Supt. Chicago Hebrew Institute, 1259 Taylor Street, Chicago, Ill.

WANTED—Young man to direct boy welfare department in large Jewish organization. State age, experience, etc. Address W. L., Jewish Charities.

WANTED—High-class woman to take charge of small home for girls in Chicago; experience with girls essential. State full particulars. Address L. M., Jewish Charities.

MATRON WANTED—To take full charge of a Jewish child-caring institution, thirty to forty children. Salary $600 a year and maintenance. Address L. L., Jewish Charities.

ASSISTANT PHYSICAL DIRECTOR—College man with experience; an all-round athlete preferred. Make application in writing, stating education, experience and minimum salary, to Mr. Philip L. Seman, Superintendent, Chicago Hebrew Institute, 1259 Taylor Street, Chicago.

VISITING HOUSEKEEPER—With practical experience and theoretical knowledge of Domestic Science; ability to work with individual families. Yiddish speaking. Wanted by an organization in the Middle West. Inquire J. S. W., Jewish Charities.

TEXT-BOOK (In preparation — will appear in November)

"Jewish Philanthropy"

An exposition of Jewish Social Service in the United States, by BORIS D. BOGEN.

PRICE, TWO DOLLARS

CONTENTS: Principles of Jewish Social Service, National Organizations, Raising Funds, Treatment of Transients, Immigration Distribution, Care of the Sick, Dependent Women and Children, Insufficiency of Income, Educational and Social Agencies, Work in Neglected Neighborhoods, Organization and Administration, Social Work and the Synagogue.

Published by Macmillan Company, New York

Order through "JEWISH CHARITIES," 808 Neave Building, Cincinnati, O.

OUR CONTEMPORARIES

The American Israelite finds fault with the amount of printed propaganda in use by philanthropic agencies. "If," says the editorial, "the American Jewish Committee, the Joint Distribution Committee of Funds for Jewish War Sufferers, the Provisional Committee for a Jewish Congress, the Zionist associations, and the other Jewish organizations, would very materially curtail the output of printed matter with which they are flooding the mails, they would save enough money to materially increase their power for good. Much of the literature sent out by the Jewish organizations is superfluous, often merely a repetition of what has been said before, and a nuisance to editors, who must read the reports, appeals, etc., lest they should possibly miss something important if they did not. The average American Jew consigns this kind of matter to the waste-basket unread, often without opening the envelope or wrapper; the editor man, unfortunately, cannot do this and must suffer in consequence. It had been hoped that the increased cost of printing and paper would check this flow, but apparently it has not been in the least lessened."

Mr. Leonard, of St. Louis, Mo., addressed the opening meeting of the Monday Club at Edwardsville, Ill. The local paper, The Intelligencer in an editorial says:

"Mr. Leonard advanced an entirely new theory of foreign immigration to America. He said that the United States gets the cream of the laboring classes of the European nations. In support of this claim Mr. Leonard pointed out that the very fact that the alien came to America indicated that conditions abroad were not as he wished and that he had the ambition and the courage of his own convictions to leave his native land for this country.

"The speaker contended that existing circumstances in New York are forcing upon the immigrants a mistaken ideal of American citizenship. Landing friendless and often penniless the alien is usually taken charge of by some politician or a man with political pull.

"The foreigner becomes accustomed to the power of the "ward heeler;" sees his influence with officials and men in private walks of life and determines that this must indeed be the ideal type of the American citizen.

"Mr. Leonard strongly urged that the immigrant be cultivated towards the realization that there is a different standard of citizenship in this nation.

"The naturalization question was also discussed. Mr. Leonard told of and approved, the elaborate ceremonials incident to naturalization day in Cleveland, and to some extent in St. Louis.

"Men of prominence are secured to make addresses and there is usually a reception in the evening. The occasion is made a most noteworthy one in order that the alien may the better realize the responsibilities resting upon him as a citizen."

During the holiday period the members of the Eutaw Place congregation, Baltimore, Md., in response to Rabbi William Rosenau's appeal, subscribed the best part of the $60,000 needed for the construction of a community center adjoining the synagogue. The lots have already been purchased.

The Montefiore Home for Aged and Infirm Israelites, situated at Nordland Ave., and 55th street, Cleveland, Ohio, has been sold for $200,000 to a syndicate which will erect a large business building on the site. The trustees of the Home have bought a large plot of land in the East End and will build a new home, which Superintendent Samuel Friedman says will have every improvement for the comfort and health of the aged inmates.

A. I., Oct. 20.

JEWISH CHARITIES

PUBLIC HEALTH AND JEWISH CHARITIES

Editorial by Max Senior

WITH THE INEVITABLE reduction in the number of families dependent upon Jewish Charities throughout the country due to the unprecedented era of prosperity, there has come an unexcelled opportunity for taking stock again of the character and extent of Jewish dependency and of assessing our values and duty. We must determine to what extent our dependency is due to the general causes predisposing toward dependency in the general population; we must decide what proportion of Jewish dependency is peculiarly Jewish in its genesis.

We have seen during the past decade or so two groups of cases taken over, either wholly or in part, by the State, viz: Dependent widows and their children and industrial accident cases. There remains one large class, namely, dependency arising from sickness.

Support of cases due to this cause is an unfair burden upon private initiative which the State imposes. A large proportion of dependency due to disease may be attributed to the lack of proper or sufficient functioning of the duties of either the municipality or the State. The State has legislated for minimum wage and for a minimum of safety in factories and in tenements; the state has not, however, legislated for an efficient minimum of health. Is it not logical and just, then, that the State through collective action should bear the burden of its near-sighted policy, of curtailed and niggard appropriations for health service?

Almost every European government has worked out with greater or less degree of efficiency schemes of Health Insurance. Despite the length of time necessary to start the United States along similar lines of Social Welfare, the health insurance propaganda is well under way in many of our states. Many national organizations are behind the plan and are accelerating the movement to their utmost; indeed, the American Association for Labor Legislation has drawn up a model bill.

It is incumbent upon Jewish Social Workers and Boards of Directors of the various Jewish philanthropic organizations throughout the country to lend their best efforts to this propaganda. When the States shall have relieved us of the large and unfair burden of supporting dependency chargeable to its neglect, we will be able to turn over for research work amongst our Jewish poor large funds, now used in a palliative manner. Indeed, we may say that this research work is the true field of private initiative. Research will undoubtedly disclose other functions which the State will eventually assume.

CURRENT TOPICS

The Jews of greater Boston have inaugurated a new way of celebrating the Succoth, by holding communal celebrations throughout the city. This year, in particular, several of the leading Temples and congregations held Succoth celebrations in special booths constructed and many children as well as adults participated in the festival.

A. J. C., Oct. 20.

The New York Free Synagogue Child Adoption Committee, Incorporated, was recently organized for the purpose of boarding out homeless and abandoned children under nursing supervision in properly investigated homes preliminary to adoption, and likewise to place out, by adoption or indenture, homeless and abandoned children in free family homes. The incorporators are Louis M. Wise, Carrie O. Frankenberg, David J. Gallert and Francis W. Freed.

A. I., Oct. 20.

The Jewish Court of Arbitration, Baltimore, Md., has begun its fourth year of activity. Recently the Court enlisted the co-operation of the Independent Order B'nai B'rith, the Independent Order B'rith Sholom, the Hebrew Benevolent Society, and the United Hebrew Charities. With the assistance of these organizations the Court hopes to be able to render genuinely constructive service to the Jewish community. The Court was established some years ago for the purpose of settling petty legal disputes between Jewish citizens, and to dispose of cases of a peculiarly Jewish character, which could be more sympathetically and justly treated by a Jewish Court than by the provided tribunals.

Unnecesary strife between small benevolent institutions and the intricate quarrels of the Jewish butchers have been satisfactorily adjusted in a briefer period than could have been done in the secular courts. In some cases one of the litigants refused to abide by the decision of the Court of Arbitration. In such instances the jurisdiction of the State courts was invoked, whereupon judgment was rendered upholding the authority of the Jewish court. The expenses of litigation have been materially reduced, and several lawyers have already agreed to urge their clients in such cases which the jurisdiction of the Court is designed to cover, to seek adjudication in the Jewish Court. Formerly, the Court was purely a rabbinical tribunal, rendering justice in accordance with the established Jewish codes. Later, it became a secular institution, and now its judges consist of a rabbi, a lawyer, and a business man, who succeed in rendering proper settlement. The Court has come to occupy a significant place in local communal life, and it is to be hoped that it will be given sufficient encouragement and support.

Beth Israel Hospital, at Roxbury, Mass., the first Jewish hospital to be established in the New England states, was formally dedicated with ceremonies extending over a week, beginning with a parade on October 22, in which 5,000 women participated. The marchers were members of ten auxiliary institutions. Among the speakers at the dedication ceremonies were Hyman J. Danzig, H. M. Hillson, Judge A. K. Cohen and others. Although a Jewish institution, the hospital will not restrict privileges to any creed or color, but it will have all food prepared according to the Kosher rules required by the Jewish dietary laws.

A. J., Oct. 20.

The directors of the New York Montefiore Home and Hospital decided at their annual meeting to federate with the Jewish Philanthropic Society, designed to facilitate the collection of funds for Jewish charities. Jacob H. Schiff, president of the board, said that expenses last year had been unusually high, but in spite of that the institution had cared for an increased number of patients. During the year 1,599 patients were cared for. Expenses were $403,204 and contributions $372,592.

A PROBLEM FOR THE FIELD BUREAU

By H. Joseph Hyman

Columbus, O.

The transient problem is to be solved at last! The registration blanks from the Central Registration Department of Transient Applicants for Relief of the National Conference of Jewish Charities, are here. We are to have a confidential registration of transients—a confidential exchange of information regarding these mysterious and often obnoxious individuals, who haunt the President of the Charities and make the lives of the pious Schul Jews miserable.

Undoubtedly a step forward has been taken. A real knowledge of a problem is necessary before solution. It is most important and surely most interesting to know its extent and the true nature of the problem. Who are our habitual transients? Why are they everlastingly on the go? Are they like the pigeon of Galsworthy or are they transients because of the force of circumstances, not due to character weakness? Is the habitual transient suffering from a mental defect—a lack of control of self due to a weak mentality? These questions have often perplexed the Social Worker. Perhaps a system of mental tests for transients might reveal the true nature of the problem.

The treatment of the transient today, in the best of Federations, is aimless and haphazard. Transportation rules—splendid in the case of families—fail utterly in the treatment of our individual wanderer. It is true that we do not send the transient away to another town—no, that is strictly forbidden by the transportation rules—and it is now generally known that this method while easy, helps no one except the railroads, but we give the transient cash so that he may help himself, hoping that the spirit and the cash will move him out of town and out of sight.

We do not give him a ticket to the place to which he desires to go, but we offer him work for a few days, so that he may earn his own way. Good policy to be sure—but he still remains a transient. To supply him permanent work is rather risky for several reasons. He does not stay on the job more than a day or two, thus spoiling our chances of placing another man with the same establishment. Then again, given a job he must eat and sleep and the employer refusing to pay in advance of service, we must necessarily extend him credit, which is the same thing as paying his board and lodging for a period. The transient never stays long enough to repay his benefactors; more often he leaves just after receiving his pay envelope, after helping himself to the most valuable movable commodities the boarding house affords.

A bad lot—we all agree, but we have our hopes—and we are still to take the last chance.

Have courage you investigators and interviewers of transient applicants for relief! Our great need was a Bradstreet's of transients, where these roving merchants of Orthodox, pious sympathy could be rated. Now we shall have it. The ratings, though, will have to be expressed a little differently—for how shall we rate A-1?

With a better knowledge of the transients, the problem will eventually be solved by eliminating from the entire class those individuals who cannot hold their own in it—those who are unable to proceed on their endless migration due to some physical defect or to loss of nerve. The aged, the sick, the man really seeking work, the wife deserter, will be weeded out for they are imposters in this class—and there will remain the true-blue transient who can be dealt with in another manner and without gloves.

To illustrate the process of elimination, here is a problem. S—R—H is a transient. He is 59 years old; single; broken-down in health and spirit; the only relative in this country, a sister too poor to assist him; can establish no residence, as he has traveled for carnivals

and shows for thirty-five years. Prior to his transient career he lived in a small town in one of the Middle Western States. His parents are now dead. No one in the town remembers him.

He is now ill—cannot travel—cannot do physical labor sufficiently well to maintain himself.

What shall be done with this individual? What community will claim him as their responsibility?

The man needs aid. His age and his physical condition would entitle him to admission into a Home somewhere—but where?

Here is a national problem. This type of homeless individual should be provided for. His residence should be determined and he should be helped to settle. Here is a problem for the Bureau. Shall a National Refuge be established for this type of transient—the homeless individual too proud to go to an almshouse, too worn out to travel on?

Communal Building, Indianapolis, Ind.

Indianapolis Communal Building Destroyed by Fire.

The Communal Building of the Jewish Federation of Indianapolis was destroyed by fire Sunday, November 5th. The Communal Building was opened to the public October 19, 1913. It was established to house the various Jewish philanthropic and educational activities of the city. Dr. Boris D. Bogen in his address at the dedication of the building said as follows:

"It is an expression of a community of its own needs. It is not made for the poor nor is it going to serve the weak. It shall serve the community at large, and in this respect it is a new departure in Jewish philanthropic effort."

These sentiments were carried out by the management of the institution. The Workingmen's Circle, the Jewish Socialists branch, the Poale Zionists, Zionists and other organizations had their home in the building and they conducted their activities under their own auspices. The Communal Building had a library, kindergarten, Sabbath School, clinic, clubs, classes, lectures and entertainments.

HEALTH PROBLEMS OF THE JEWISH POOR

By Maurice Fishberg, M. D.

Fifteen years ago I was asked to read a paper before the Jewish Chautauqua on the subject of Health Problems of the Jewish Poor. At that time I felt that I knew much about it, and gave details of the peculiar problems presented by our co-religionists who happen to be poor because of illness or are sick because of poverty. When I was asked now to write again on the same subject, I found difficulties in attempting to single out the characteristic problems presented by the Jewish poor; I could not mention peculiarities of Jewish dependents which are not found among the poor of other faiths who live under the same social and economic conditions. In other words, after practicing my profession for twenty years in New York City and acting for fourteen years as physician to the largest Jewish charitable society in the world, I have arrived at the conclusion that the poor present health problems which are independent of race, creed and color.

It is from this view point that I wish to speak on the subject allotted to me by the editor. I want to bring home to the social workers, who make up the bulk of the readers of this journal, that in solving problems of hygiene and sanitation, of health and sickness, of physical and mental defects among the Jewish poor and dependents, they merely have human problems before them. It may be stated unequivocally that there is no disease which is altogether peculiar to the Jews. But because of certain social and economic conditions, which may be the causes of, or effects of, peculiar sanitary and hygienic conditions, some diseases are less and others more frequently encountered among them. But then it must be observed that even these peculiarities are shared by the Jews with those around them, living under similar conditions of existence.

As concrete illustrations of this fact may be mentioned: In writings on this subject published two or three decades ago it was stated that the social diseases, such as alcoholism, syphilis, etc., as well as most of the transmissible diseases, are less frequent among the Jews, rich or poor, than among others, and various theories have been promulgated to explain the reasons for these differences. We now find that alcoholism and its effects are by no means as rare as formerly among Jewish applicants for relief; among the well to do they are quite common. The same is true of syphilis. In fact, locomotor ataxia, general paralysis and other parasyphilitic and metasyphilitic affections are very frequently causes of dependency among the Jewish poor. The recent epidemic of poliomyelitis in New York City dispelled former notions about an inherent immunity of the Jews against infectious and contagious diseases. Their children bore the brunt of plague. But even this can not be considered a peculiarity. The larger proportion of Jewish children suffering from infantile paralysis may be attributed to the greater care they bestow on their offspring, when compared with other poor; they call a physician at the least sign of illness. Mild and abortive cases, which might escape the attention of the health authorities, and not be recorded, are thus discovered among the Jews more frequently than among others.

Granting these facts, which might be multiplied, we must acknowledge that the social worker among Jews needs little or no special information about racial pathology when attempting to solve his problems of health and disease among his wards. Any text book on social hygiene, of which there are plenty in the English language, though hardly one of special merit, will give most of the information the social worker needs. When applying his knowledge of social conditions and their effects on health and disease, the social worker can solve his Jewish health problems to the same degree of excellence as those working among people of other faiths.

There is, however, one point to be mentioned when speaking on this subject. The Jews appear to be the best

material for instruction in matters of hygiene and sanitation. Among the poor of other faiths refractory persons are very frequently found; persons who will not listen to instruction in matters of health and disease, who do not believe in prevention of infection, who leave everything of this kind to providence, but among the Jews such individuals are very rare.

I will go a step further and say without fearing contradiction from competent sources, that the Jew is eager to learn hygienic and sanitary rules of life. This fact has been appreciated by most of those who are engaged in social work. Finding them receptive, they are the first to be approached by the health officer and the social worker. The largest number of vaccinated persons are to be found among the Jews. Among them is also the largest number who will provide proper milk for infants when breast feeding can not be given for any reason. They flock to lectures on health in larger proportion than other immigrant peoples. When recently a lady wanted to provide instruction for women in methods of birth control, she selected Brownsville as the best region for her first "clinic."

This receptivity of the Jew in matters of hygiene has been recognized and appreciated by nearly all who are engaged in social work and the result is that quite often it has been abused. At times, the Jewish poor are actually imposed upon by well meaning, though ill guided, and often rather numerous, field workers who want to save them. A man in whom it was suspected that he has some lung trouble in the incipient stage, told me his experiences the other day. Within one week after his case was reported to the Health Department he had the following visitors:

1. A doctor from the Board of Health who noisily told him that he is in the far advanced stages of "consumption," and the best he can do is to go to a hospital on the much dreaded Blackwell's Island to spend his last earthly days.

2. A nurse from the Health Department who gave him several tracts in English, Italian, German, Polish and Yiddish, in which details are given about the etiology, bacteriology, pathology, symptomatology and therapeutics of the "White Plague," and incidentally told his wife that she must keep away from her husband, use separate dishes, disinfect anything he touches; in short, she must treat him as lepers were treated in ancient and medieval times. The patient she ordered to report periodically to the clinic, if he knows what is good for him.

3. A visitor from a society for the prevention of tuberculosis who repeated the song of the Health Department nurse, but painted a more sordid picture of his present and future outlook. She urged a hospital as the best place for him. When he asked what will become of his family during the absence of the bread winner, she told him that it is best to apply to the United Hebrew Charities; in fact she promised to report his case to the society.

4. A visitor from a Jewish society for the control of tuberculosis who could not speak Yiddish intelligibly, so that he could not make out exactly what she was loudly talking about.

5. A visiting nurse from another society who asked him whether he does not want some treatment.

6. A committee from his lodge, telling him that they will report to the next meeting when action will be taken.

7. A committee from the labor union, informing him that he can no more work at his trade because he may endanger the life and health of his fellow workmen.

8. A visitor from the United Hebrew Charities who carefully went into his financial condition, left some money, ordered him to report to the office for a medical examination, promising that if he should have to go to an institution, his family would be cared for by the society. However, that society's physician ordered him back to work, maintaining that he is not sick.

There is no doubt that this is an extreme case, but such cases are not uncommon in this city. Some dependent poor are "visited" but once a week by some social workers; many are visited more often and not a few, five to six times. My experience has taught me that the social conditions of the Jewish poor

and dependents could be improved by a lesser number of agencies eager to help them. With the improvement in the social conditions, we may confidently expect an improvement in the hygienic conditions. A reduction in the number of agencies working among the Jews would not only save money which could be used for other purposes, but it would also achieve its aims much better than at present. Perhaps the Federation of Jewish Charities, which is being organized in this city, will find some way of systematizing the social forces which work for the health and well being of the dependent Jews in New York.

THE REMITTANCE BUREAU

The Remittance Bureau was established for the purpose of assisting Jewish Americans in poor circumstances to send money to their needy relatives and friends in the war zones. The entire service of the Bureau as described below, is performed without charge.

At the beginning of the war, remittances were nearly all sent to Russia and Palestine. When Germany, however, gained control of some of the Russian towns, the necessity for a German agency arose, for the benefit of the Jews in the occupied districts. Such an agency was established and has proven very successful in effecting payments.

The workings of the Bureau in detail, are as follows:

The remitter is requested to fill out two blanks with his name and address, the name and address of his payee, and the amount in American currency which he desires transmitted abroad. For people living in Germany, Palestine and Austria, both blanks are to be filled out in English, and for people in Russia, one blank is to be filled out in English and one in Russian. The remitter then presents both blanks to the cashier, together with the sum he desires forwarded abroad. The cashier makes the proper entry on the books and hands the remitter a receipt on which is his name and address, the name and address of his payee, and the amount of the money transmitted.

The money and blanks are then sent to the various agencies in the war zones, and every effort is made to locate the payee. If the latter is found, the payment is affected and a signed receipt is obtained in return. This receipt is sent to the office of the Treasurer of the Transmission Bureau, where it remains on file. If the remitter lives out of the city, he is advised that payment has been affected and a traced copy of the payee's original receipt is sent him upon request. If he resides in New York or vicinity, he is informed that he may call at the office and see the receipt, which of course, remains filed in the office of the Bureau.

For various reasons, the payee abroad is sometimes inaccessible to the paying agents, either through death or change of residence. In such cases, the money comes back to the Remittance Bureau, and the remitter is notified of the fact and requested to return the receipt which he holds for the amount in question, whereupon his money is refunded to him without any deduction.

An effort was made to alleviate the distress in Roumania by transmitting money through our Russian agents, but our Committee advises us that owing to prevailing conditions, it is impossible to affect payments to individuals in that country.

A very important phase of the work of the Remittance Bureau is the matter of locating people who are no longer at their old address. Anxious people in this country, who have had no word from their relatives or friends abroad for a long time, make applications to the Bureau, asking that an effort be made to ascertain the whereabouts and present condition of those abroad. Such efforts are made and in most cases prove successful.

Mr. Samuel Kaufman, of Indianapolis, has equipped the applicants' reception room, modelled after his own parlor. There are open book cases, pictures, decorations and the cozy furniture make quite a different setting from that of a relief office. Mr. Kaufman claims that this does not affect his work nor does it lead to temptation the applicants for relief.

NEW PHASE OF DOMESTIC SCIENCE

Sonia Kochman
of the
Council Educational Alliance
Cleveland, Ohio

Many philanthropic institutions have long realized that a thinking, intelligent and skilled mother is one of the permanent solutions of a good many so-called problems. With that end in view, the Council Educational Alliance established cooking and sewing laboratories. Instruction in home-making is offered to all who wish to come.

About two years ago we inaugurated what is called for the lack of a better term, Visiting Domestic Science Classes. The idea originated from the necessity of teaching pupils the preparation and cooking of meats. As the department is strictly Kosher and since it owns only one set of dishes, we decided to take groups of pupils of the second and third year and teach meat cooking in their own homes.

An "invitation" to "visit" is secured in the following manner: A number of pupils are instructed to ask their mothers to allow us the use of their kitchens. As soon as the replies granting us permission are brought, the teacher visits one of the homes. The family supper is planned with the assistance of the hostess, and a day convenient for all concerned is set for the visit.

At the appointed time three or four girls in charge of the teacher make the visit, while the rest of the class is left in charge of an assistant. A regular feature of the trip is a bag packed with aprons, caps, pot-holders, Kosher soap and other things that may be worth introducing into the home. The girls cook the meal, set the table, and then leave for home.

It is not at all unusual for the class to be asked to share the family meal. Because of the expense this would involve, and because of the lack of time, it was found almost impossible to take advantage of the offered hospitality. Only once was an invitation accepted, and that because the hostess insisted that unless we remain for supper she would not permit us to work. The supper consisted of hamburger steak, riced potatoes, gravy, stewed cranberries, pickled tomatoes, bread and apple pie. That afternoon the little class cooked and served a meal for twelve, washed the dishes and cleaned the kitchen. By 7:30 we were on our way home, discussing the events and exchanging impressions.

To be sure, the children worked hard, but they were well rewarded by the results. The family enjoyed the meal and praised the proud "cooks" again and again. Mrs. C. (our hostess) gave a full account of what she learned during the afternoon, and Mr. C. asked permission to visit the place where his daughter and other girls learn to work cheerfully and willingly.

Another type is the A. family. Mr. A. as well as his elder son and daughters, were interested in what we were doing, and gave us a few words of encouragement. Mrs. A., however, was more difficult to impress. Among other things she told us that she is too busy to be bothered with the new ideas or improvements, and that she has been married for twenty-five years and has never tried anything new since. She knows that Crisco is kosher and so is the soap, but her mother never used any of these things and she is not going to either. Mrs. A. was evidently determined to stop progress and so it was useless to argue with her. Sometime later, however, when the disorderly kitchen was cleaned up and restored to order, the dishes from the meal or meals before were washed, the table set, and the family meal cooked. Mrs. A. looked both pleased and surprised. The home-made fireless cooker which we had brought with us for demonstration, attracted her attention and interested her very much. She also wanted to know how the girls made the cookies. When we thanked Mrs. A. for the privilege of using her kitchen we were thanked in return. "Come again" were her parting words.

On the whole we find that our hostesses and even some of the neighbors exhibit genuine interest in the work and freely discuss their household problems.

WHAT SHALL WE DO WITH OUR TUBERCULOUS?

By Dr. Charles Rayevsky

Liberty, N. Y.

Sullivan County, N. Y., was the happy hunting ground of the rich, scores of years ago. Here they went for fishing in the spring, here they hunted deer in the fall, here they had their mid-winter frolics, and here among the murmuring brooks, in the cool, thick forests, they camped during the hot summer months.

But the germ that converts everything into money soon devastated the beautiful forests, it robbed the trees of their bark and carried it off to the tanneries; the mighty forests died, only shrub remained in its place. Hunting lost its charm. The brooks became more shallow and the fish began to die out.

Sullivan County lost its rich patrons, farms were abandoned. Thus it could not continue, and something had to be invented to bring some kind of a patronage to Sullivan County, and it was. A number of boarding houses were established, boarding houses that catered to the middle and poorer classes of New York City.

With the middle and poorer classes, a number of Jews had also arrived, but they were met in a fashion. Several of the boarding houses had an imprint on their bill of fares, "No Hebrews need apply," while others showed still greater hospitality, having signs with the inscription "No Jews and no dogs admitted to this house."

Naturally a few Jewish boarding houses were opened, they located in and around the village of Centerville and Mountaindale, and both places soon were the most popular resorts of the Jewish population of the New York East Side. The keepers of these houses were the first Jewish settlers in Sullivan County. We do not consider the occasional strayed-in peddler or storekeeper as settlers.

This was not the only influx of Jewish settlers—ten or twelve years later another element began to pour in. They settled further in the County, mostly in and around the Town of Liberty, whose climate was praised so much by the late venerable Dr. Loomis, in commemoration of whom a sanitorium for the treatment of pulmonary tuberculosis was established in the hamlet that bears now his name.

At the beginning these Jews like all health seekers, took the cure the best way their meagre means allowed them. Some got better, some got worse, some who recuperated returned to the city and learned the lesson "**Once tuberculous always tuberculous!**" And paddled their way back to Liberty with plans to establish themselves in Liberty for good. Some brought their families with them and opened small boarding houses for unfortunate health seekers, their comrades in misfortune.

As rent in the village was high, the outskirts and sometimes abandoned farms in the backwoods were chosen. Those in the backwoods soon began to compete with their co-religionists in Centerville and Mountaindale and accepted summer boarders as well as winter boarders.

Land being plentiful, very often with good, fertile soil, gardening was attempted. Little by little the gardening industry increased, and was followed by the establishment of little poultry yards. This proved to be quite profitable, due to the great and constant demand for fresh eggs and chickens, by the new arriving health seekers. Dairying soon followed and we have now numbers of successful Jewish farmers around here, who have come here as health seekers at first.

It is a pleasure to see some of them with their patriarchal beards and costumes, traveling on their wagons and selling to the best hotels in the vicinity, the vegetables they have raised on their farms. It is encouraging to see the great pride some of them display in showing the prizes they received at fairs for the best raised agricultural products.

It is more surprising to see these results, when one knows what obstacles

these poor people had to overcome, outside of their poor health. First, poverty, most, if not all, of them began with only a few dollars, sometimes raised by friends in the city or some philanthropic person. Second, the scoffing of the neighbors, who never thought that the Jew is good for anything, still more so a sick one. How well I remember old Elias C. way back in the woods, on an unapproachable hill trying to reintroduce winter rye near Parksville.

What fun the Gentile neighbors made of him. Why, their fathers gave it up long ago, and the inexperienced sickly Jew-tailor wants to do something, that neither they nor their fathers could do. But old Elias persisted. He tilled his soil, he sent to the Department of Agriculture for bulletins, made his children read and translate them to him. He worked hard and Elias succeeded.

Winter rye is again popular in and around here. But you just ask a native about winter rye, and he will tell you that there is nothing new about it; his father used to raise it. They forgot all the fun they poked at poor Elias.

Here is another one, Old J. He keeps no boarders, but he formerly did. Now he rents his house to someone to run as a boarding house. He himself lives in a camp in the fields. It is so much "gesinter" as he says. He works his garden, tends to his chickens, and makes a living by selling to his tenant, the boarding-house keeper, the vegetables, eggs and broilers that he raises.

There are more and more. There is P. He never was sick. He was a "pareiter" and all of a sudden began to cough a little, had some night sweats, occasionally he saw a blood streak in his sputum; but this is nothing. He is not sick, he is just so here. His father had a saloon in the old country, so he thought the best thing for him was to go in the same kind of business here. He bought a "half way house;" it is so much cheaper and the license is so low, besides this, there was enough ground to have a fine garden and a couple of cows. But the native population did not like to go to the Jew for their liquor, he did not know what they liked, so little by little he lost his liquor trade and had to depend only on his garden and the couple of cows. He has an excellent garden now; gave up the saloon altogether; tends to his farm; is in perfect good health and makes a good living.

B. and N. M. are two brothers. One had a few dollars and the other had the "Katute" (pulmonary tuberculosis in the Yiddish parlance). So they settled here on a farm. First they rented it for a year, but now they have bought it and do well. They keep summer boarders, but they also till acres of land and have an excellent orchard.

Moyshe U. was born in Kisheneff, but lived in a village and was an agriculturist until 22 years of age. Some ten years ago he arrived in this country and became a "paretor by pants." Eight years later he entered a sanatorium for pulmonary tuberculosis. He traveled from one institution to another; was also in the west, and finally he landed here. His left lung—the X-ray could not find, except something like a half-filled five-cent air balloon dangling in an ocean of some fluid. Moyshe could hardly breathe, could not walk, was all puffed up, and looked like a big balloon. But good climate, rest, proper care and treatment returned him gradually to something like his former self. Two weeks ago I passed his farm. He was plowing; getting his fields ready for next spring.

"Reb Moyshe," I hailed him. "When will you return to the city?" I inquired, jokingly.

"Not I, and not my children will ever go back to the city, not even when you will order it," was his quite serious reply.

What shall we do with the tuberculous? They answered the question themselves. More than this—they have also answered another vital question for the Jews, namely, the creation of a healthy agricultural element in our race, an element that we were lacking so much and so long.

Announcement was made on November 4, by Felix M. Warburg, chairman of the Joint Distribution Committee of the funds for Jewish war sufferers, that $6,171,123.63 has been collected in this country for the work of the committee.

THE JEWISH HOSPITAL IN LOUISVILLE

By Charles Strull

Louisville, Ky.

Louisville has had a Jewish Hospital since 1905. The founders of the hospital the guiding spirit of whom was Mr. Samuel Grabfelder, then a resident of Louisville, must have believed that there was urgent need for a separate Jewish institution despite the existence of several other infirmaries, including the city hospital. The reason for the erection of the hospital as stated in the articles of corporation was that "it shall be conducted on Israelitic lines, wherein the sick and needy of our co-religionists can enjoy during their illness all the observances and consolation of our religion, and to which, under the rules prescribed by the Board of Trustees, persons of any creed may be admitted as free or pay patients." It was fully intended that the hospital should be operated on a Kosher basis, but the comparatively small number of Jewish patients (less than twenty per cent of the whole) together with the difficulty of getting Jewish servants made it impracticable to have Kosher kitchens. The comparative absence of Jewish patients is due primarily to the fact that the Jewish population in our city is small (about 9,000). The hospital is in very good repute among Jews and Gentiles, and in most instances where Jewish patients have gone to other hospitals, the doctors in charge have advised them to go there. One of the most prominent sought after surgeons is a Catholic, and he urges all his patients, many of whom are Jewish, to go to the Catholic Hospitals. Certain other physicians have favorite hospitals and they "pull" for their institutions.

The hospital is small, with a capacity of only sixty beds, divided into three departments, one on each floor, a medical, a surgical, and a maternity department. It is thoroughly equipped, with a modern X-ray apparatus and with a laboratory for clinical research in charge of an expert. Each department is in charge of a registered nurse, with a sufficient number of student nurses assisting. The entire management of the hospital is vested in a Superintendent, who is a registered nurse, possessing high executive ability.

Adjoining the hospital is a home and school for nurses with twenty-five young women taking a three-year training course. The Superintendent of the hospital is also head of the school, which requires a high school education, or its equivalent, as a prerequisite for all student nurses. Several Louisville Jewish girls have taken the training and are now first-class nurses whose services are in great demand.

In 1909, the Jewish Hospital became a constituent member of the Federation of Jewish Charities which was then organized. The Hospital Board was given autonomy in the management of the internal affairs of the hospital, the Hospital Board relinquishing the privilege of soliciting funds from Louisville citizens. The agreement also provides that all receipts of the hospital from pay patients should be turned over to the treasurer of the Federation, and that all bills contracted by the hospital should be paid by the Federation. The Superintendent of the Federation is to act as the Secretary of the hospital and no free patients are to be admitted to the hospital without the approval and consent of the Superintendent of the Federation. A staff of Jewish physicians, representing all branches of medical science, is in charge of the charity work at the hospital.

Ever since the existence of the hospital, it has had a yearly deficit ranging from $3,500.00 to $8,500.00, of which $1,500.00 is interest on bonded indebtedness. In other words, the disbursements of the hospital exceed the receipts from pay patients and this deficit comes out of the funds raised by the Federation from its subscribers. This does not include the value of the charity service which averages about $4,000.00 per year.

From 125 to 150 charity patients are

treated every year, about twenty per cent of whom are Gentile patients. The hospital conducts no outdoor department, but a dispensary is maintained by the Federation of Jewish Charities in the Jewish neighborhood. A committee of physicians on the hospital staff is in charge of the dispensary work, and most patients come to the dispensary both for pre and post-hospital care.

It is the writer's personal opinion that cities of the size of Louisville, with a well equipped city hospital and several other good private infirmaries, do not need a separate Jewish hospital. The burden on the Jewish community of its upkeep is too great for a small city. Some charity cases can properly be sent to the city hospital, but even if we had to pay the ward rate in private hospitals the cost would be less than the upkeep of a separate hospital without the great responsibility involved.

DR. MAGNES RETURNS

The return last week to this country of Dr. Judah L. Magnes, coupled with the fragmentary report made by him to representatives of the Joint Distribution Committee for Funds for the Relief of Jewish War Sufferers, showing conditions threatening the very existence of the Jewish race in Europe, has stirred the Jewish people of the country at large, to the depths and has led to a united determination to meet the situation. The great mass meeting, which will be representative of the Jews throughout the United States, the exact date for which has been fixed for Thursday evening, December 21, and will be held at Carnegie Hall, will mark the formal opening of the campaign for $10,000,000. additional funds which is set by Dr. Magnes as the minimum that will avail in any way adequately to relieve the starving, homeless and clotheless members of the race throughout Europe and in Palestine.

But there is no intention to await this mass meeting before beginning the effort to extend the help needed. Special significance is placed upon that part of Dr. Magnes report which shows how the more than $6,000,000. already contributed by America through the constituent bodies of the Joint Distribution Committee, the American Jewish Relief Committee, the Central Committee for the Relief of the Jews suffering through the war, and the People's Relief Committee, has been distributed.

Dr. Magnes has shown that in all those countries through which the Joint Distribution Committee has been working the funds contributed by America have gone directly to benefit the afflicted communities and a detailed record, now available upon application to the Joint Distribution Committee's Secretary at 56 Pine street, New York City, shows every town and hamlet to which money has been sent, the amount and the number of Jews in the stricken territory who have been aided. Furthermore, this detailed record shows the needs at the present time, and in short gives a perfect picture of conditions as Dr. Magnes personally found them, classified by countries and the localities constituting them.

But still more important, Dr. Magnes has brought the message to America that the funds in all the communities are being handled by Jews, chosen by their own people and the most representative men of the race in each place, thereby insuring that every penny contributed reaches those for whom it is intended and that it is being expended wisely and carefully. Although in many cases the sum forwarded has been pitifully small, with which to relieve the distress because of the countless claims from every section of the war zones, that which has been received has done the most that it was possible to do.

In addition to assuring the Jews of the United States that on the other side, the governments, military and civil of the warring nations, have extended the Joint Distribution Committee many courtesies, designed materially to aid it in the work of relief—the thorough personal investigation made by Dr. Magnes discloses few if any suggestions as to how the distribution of funds could be bettered under the conditions which exist. Not until Dr. Magnes was able to give his message, was it generally realized by the Jews of the United States what exhaustive care had been taken to safeguard their funds and to insure the fullest measure of good from them.

REPORT OF THE UNITED HEBREW CHARITIES

The report for 1915-16 of the trustees of the United Hebrew Charities of New York City, read at the annual meeting of the society October 26, 1916, is full of interesting material and illustrates the growing tendency toward a broader view of charity.

The organization is justly proud with the "Smicha" it received from the Bureau of Municipal Research which made a study of the United Hebrew Charities and other Jewish relief societies of New York City and in its report, containing 462 pages, states that:

"Summarizing the foregoing reference to the United Hebrew Charities, what shall be said of this organization? Primarily, it must be conceded that the institution is progressive, that it is animated by a desire to keep abreast of the currents of the best modern thought on the subject of social amelioration and by a constant seeking after more enlightened ways and aims. . . . Apart from this, the management is grappling with important social problems, both of the Jewish and the larger general community, chief among them being the push cart question in the congested quarters of the city, the problem of vocational guidance, the subject of district nursing, the problems of unemployment, of family standards and the like."

"In the creation of the National Desertion Bureau, the United Hebrew Charities has done more than a work of relief, it has performed a work of real statesmanship."

"In short, there is found here a moving organization, a dynamic force for community betterment, the possibilities of which the community has but dimly realized."

It is too bad that because of the volume the public is deprived of the detailed statements of this report, which would be of great value to other organizations in determining definite standards of relief.

In discussing the difficulties in the cloak and suit industry the report for evident reasons emphasizes the fact that " no aid was rendered by this society to any family where the cause of distress was clearly to be attributed to the struggle, and in this policy we had not only the approval of the employers but of the trades unions involved therein. Very few such families applied for relief and those who did apply or were sent to us by their sympathizers were referred to the trades unions with their consent, or to the several relief committees which had been established for the purpose of helping the operatives."

An interesting observation is made in the report in regard to the outbreak of infantile paralysis. Of the thousands of families under the care of the society there were only eight children afflicted with the disease.

In coping with the question of high cost of living "a careful analysis has been made of the resources of 510 families under continuous care, in order to determine to what extent these resources fall short of the amounts required to maintain a minimum standard of living. The daily minimum required for food by an adult male, dependent upon charitable relief, was several years ago generally agreed to be 27 cents. On this basis, these families would require together each month $25,793. Their income from every available source aggregates only $20,353. This means that $5,440 a month more is necessary to enable them to meet the approved standard. However, because of the rapid increase in the cost of living, this 27 cent standard must be modified. At least twenty per cent should be added to meet present requirements. This means that $6,525 a month would be necessary to attain the approved standard in these families, or an additional sum of about $75,000."

In reciting the activities of the various departments, the trustees boldly state "that there is nothing of extraordinary interest that can be reported with regard to the routine work." This is what occupies the minds of the leaders and workers of the society, which only not long ago limited its activity to palliative relief. This seems to be the tendency all over the country and indicates a progressive trend in Jewish social service.

Extract of summary of work done by the United Hebrew Charities during the fiscal year ending September 30, 1916.

Number of cases applying for relief, 6,014, against 9,294 the year previous; of these 3,052 were handicapped as follows:

Consumptives	1,296
Blind	113
Crippled	207
Deaf and dumb	46
Epileptics	67
Feeble-minded	74
Insane	114
Paralytics	122
Aged (over 60 years)	496
Cardiac sufferers	517
Total	3,052

Marital condition of applicants:

Families (husbands at home)	3,596
Widowed mothers	1,265
Deserted mothers	496
Divorced and separated mothers	24
Widowers	195
Unmarried men	358
Unmarried women	80
Total	6,014

DISBURSEMENTS

For Relief and Administration

MATERIAL RELIEF—		
Cash, Supplies, Transportation, Medical relief etc.		$246,198.61
ADMINISTRATION—		
Salaries and Expenses:		
Office	21,529.28	
Relief Dept.	34,396.89	
Supply Dept.	1,736.40	
Medical Dept.	3,123.07	
Work room	2,612.09	
Vocational committee	1,797.51	
House	6,284.56	
Printing and postage	3,536.81	
Subsidy Desertion bureau	2,500.00	
Loan	1,500.00	
Subsidy employment of the KEHILLAH	1,500.00	
Subsidy social service exchange	250.00	
Total		$ 80,766.61

NOTICE

To the Prospective Delegates to the Next Meeting of the National Association of Jewish Social Workers.

The William Penn Hotel of Pittsburgh has been selected as the headquarters hotel for the meeting to be held June 3, 4, 5, 1917. All those who expect to attend are urged to make reservations early. Any delegates who may wish some aid in reserving rooms are requested to communicate with Mr. Charles I. Cooper, Supt., United Hebrew Relief Association, 602 Washington Trust Co. Bldg., Pittsburgh, Pa.

An important development for the intellectual Jews of Newark, N. J. is the organization of the Newark Jewish Institute. This institution is headed by Dr. Simon Simons, an educator, lecturer and Jewish worker known for his untiring efforts for the intellectual development of that class of Jews who by circumstances are not able to enjoy many educational privileges.

The Institute proposes to give a series of lectures on Jewish problems this winter, and twenty prominent speakers will be invited to express their opinions. It is the ambition of the Institute to attract to these lectures all Jews within commuting distance of Newark, who are interested in Jewish topics. The lectures are to begin some time not later than November and will be held in the auditorium of the University Preparatory School, Springfield Avenue and High Street. Incorporation and permanent organization of the Institute is now in process.

A. J. C., Oct. 20.

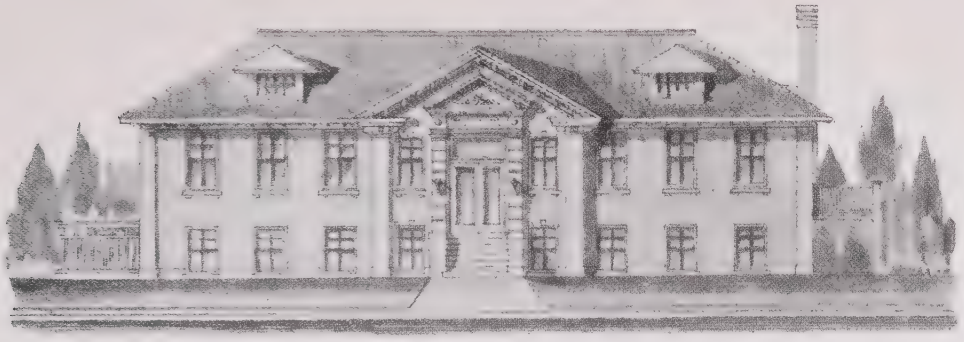
School for Jewish Communal Work
CENTRAL JEWISH INSTITUTE
125 East 85th St. New York City
First Term:
General Introductory Course open to the public.
Special Courses for Communal Workers.
Graduate Work in co-operation with Columbia University. Send for Catalogue.
S. BENDERLY, Acting Secretary

DENVER—RE-ORGANIZED

A Report by the Field Secretary

With the dissolution of the Jewish Social Service Federation, November, 1915, a state of chaos began to reign in Denver as far as Jewish Charity effort was concerned. The Social Service Bureau established as a weak successor of the Federation attempting to make a nation-wide appeal for funds to cope with the needs of the poor in Denver, met with strong opposition and had a short existence.

The Jewish Aid Society organized as a local relief agency, could not continue its activities on account of lack of support. There seemed to be very little harmony between the different elements of the community and the Jewish people



Denver Sheltering Home for Jewish Children, Erected 1916.

all over the country were in a quandary as to which of the conflicting parties deserved consideration. At last the National Conference of Jewish Charities was requested by the representatives of the Denver Jewish Community "to engage an expert social worker to go to Denver and make a survey of the condition of the Jewish poor in that city." Accordingly, the National Conference of Jewish Charities entered into an agreement with the New York Bureau of Municipal Research to conduct the inquiry, with the provision that Mr. Chester Teller be assigned to this task. Mr. Teller's report comprises four hundred and twelve typewritten pages, and as a whole has not yet been made public. A few copies were given to the representatives of the Special Committee on Survey in Denver and the general findings were publicly discussed at different meetings. Meanwhile, the temptation to make a nation-wide appeal for relief funds spread like lightning. The Ex-Patients' Association, that was merged previously into the Federation, was called into existence again and it was proposed to make a campaign for funds outside of Denver. A similar policy was suggested to the Denver Sheltering Home for Jewish Children. The Sick Poor Society intended to solicit funds for the establishment of a Jewish General Hospital and a Home for the Aged and Infirm.

The situation becoming critical, the representatives of both institutions, the National Hospital for Consumptives and the Jewish Consumptive Relief Society came together, with the purpose of working out a plan for the adequate relief of the poor in Denver and the preventing of promiscuous solicitation of funds by a multiplicity of organizations, recently formed, without general plan or purpose. The result of these negotiations was expressed in the organization November 2, 1916, of a Central Jewish Aid Society of Denver at which meeting the following officers were elected:

M. L. Anfenger, president; Dr. P. Hillkowitz, first vice-president; Ben Grimes, second vice-president; Ed Grimes, treasurer; Nathan Rothschild, secretary; S.

Wargon, associate secretary. A board of managers, consisting of forty-seven members was elected. A constitution and by-laws were adopted.

The Field Secretary of the National Conference of Jewish Charities was assigned to Denver for ten days and took personal charge of the different complications arising that threatened to disrupt the long awaited unity of the Denver Communities.

At the two mass meetings preceding the organization, about $7,000.00 was subscribed, besides, each hospital pledged $5,000.00. There can be no doubt that from twenty to twenty-five thousand dollars will be easily raised.

Another step in the right direction was taken when a Joint Admission Committee was agreed upon. The function of this committe is to discuss the admission of applicants for both institutions and, no doubt, eventually certain standards will be agreed upon. Meanwhile, however, a number of organizations have not joined the Central Jewish Aid Society, so in this respect it is far from being a Federation.

Among the independent societies the following deserve mention: The Denver Sheltering Home for Jewish Children, The Ex-Patients' Association, and the Bikur Cholim organization.

The Childrens' Sheltering Home is taking care of about forty children and has recently built a modern building. This organization will undoubtedly be able to raise funds by subscription in Denver and there will be no necessity for out-of-town solicitation. In this connection it is interesting to present the report of the financial secretary, for the past year which shows that the Home is almost entirely supported by dues received from the 1,090 members.

752	members	paying	per	year	$	3.00,	income $2,256
1	"	"	"	"		4.00,	" 4
227	"	"	"	"		5.00,	" 1,135
3	"	"	"	"		6.00,	" 18
3	"	"	"	"		8.00,	" 24
66	"	"	"	"		10.00,	" 660
6	"	"	"	"		15.00,	" 90
2	"	"	"	"		20.00,	" 40
1	"	"	"	"		24.00,	" 24
25	"	"	"	"		25.00,	" 625
2	"	"	"	"		50.00,	" 100
1	"	"	"	"		120.00,	" 120
1	"	"	"	"		200.00,	" 200
1,090	Total Members					Total Income	$5,296

Since November, 1915, there was received in donations for the general fund $137.50, and during the same period from parents for care of children $175.00.

The Ex-Patients' Association has sent out letters to different organizations asking for subscriptions and has collected about $1,000.00. This organization has already acquired a Home which, it is expected, will be conducted as a convalescent home for patients discharged from either of the two hospitals. It is hoped that the leaders of the Ex-Patients' Association will see the wisdom of joining the Central Jewish Aid Society for, as an independent organization, it will mean unnecessary duplication and waste.

It will be more difficult to reason with the people interested in the Bikur Cholim Society. They are determined to build a Jewish General Hospital, Home for the Aged and Shelter Home for Transients, under one roof. This plan is promoted by the extreme orthodox group, who are not open to conviction. While the enterprise has no reasonable ground and under the circumstances is rather pathetically ambitious, still a certain credit should be given to the leaders who succeeded in imbuing their constituents with a great deal of enthusiasm and devotion. This organization has already procured a subscription to the amount of about four thousand dollars. This is especially remarkable when one takes into consideration that the money was gathered exclusively among the people in Colfax, the Jewish Ghetto in Denver.

WITH APOLOGIES.

In reference to the article concerning Mr. Sidney A. Teller, Resident Director of the Irene Kaufmann Settlement, Pittsburgh, Pa., which appeared in the October issue, we are advised that Mr. Teller was not the Director of the Esther Falkenstein Settlement, but was associated with that institution for many years, at one time being in charge of their building fund. Also that he was not the Director of the Henry Booth House Settlement, but resided there as a resident for two years. Mr. Teller requested this correction, and we regret that the first statement was wrong.

(*Continued from October Issue*)

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

TUESDAY MORNING, MAY 9th
FOURTH SESSION

Session Chairman, Mr. Aaron Cohen, of Pittsburgh

Chairman

The meeting is now open for discussion of Mr. Chester Teller's paper, "Surveys and Their Uses in Jewish Communal Work."

Mrs. Pisko

Denver

From the general tone of this discussion it seems to me that a mistaken impression prevails as to the manner in which the survey of Denver charities was inaugurated.

There seems to be a mistaken impression that this survey was forced on Denver by the Conference. I wish most emphatically to state that this survey was requested by Denver. Dr. Shere, Vice-President of the Jewish Consumptive Relief Society was instrumental in calling a meeting, composed of two delegates from each philanthropic society in Denver. This meeting unanimously voted to request the National Conference of Jewish Charities to select a proper person to make this survey for us. Dr. Spivak, secretary of this survey conference, was instructed to write Miss Low, president of the National Conference of Jewish Charities, asking her society to appoint someone to make the survey, and through this request Mr. Teller was selected by the Conference.

I regret very much that Mr. Teller is not here so that he might give you these details himself.

MR. COOPER

Pittsburgh

One question that occurs to me in connection with the subject treated in Mr. Teller's paper is this: How is the community going to take the survey? There are possibilities, it occurs to me, of a good deal of hard feeling if sweeping recommendations are made which tend to reflect discreditably upon the work of influential persons. Is it absolutely essential that the survey be made by a detached or outside body? Cannot better results be obtained by the maintenance of a permanent Survey Bureau by the various organizations? Most commercial and industrial organizations have adopted the plan of an annual efficiency test. Would not such a plan in charitable organizations obviate the need of an outside survey? We must seek a substitute for the survey as generally understood, because of the unfortunate experience of the Chicago Juvenile Court, which had been completely disorganized by an unfriendly survey (so-called) on the part of a civil service commission influenced by machine politics. The experience of the municipal charities of New York and the difficulties encountered because of a survey made by the State Board of Charities is another example.

A further advantage in having the local survey conducted under the auspices of the very organization that is to be examined is the possibility of having periodic examinations made with studies of the effects of recommendations carried out.

MR. MORRIS D. WALDMAN

New York

When I heard the reference to myself in Mr. Teller's paper, I felt very much like a patient who has been on the operating table. I may say that I was, in a large measure, the subject of the New York Foundation Survey. True, I requested the operation, just as a great many patients have to request an operation. I am glad to say, Mr. Teller not being here to say it, that the operation has been satisfactory; the patient has recovered, and that, in spite of the fact the operation was a major operation. Judging from a visit that Mr.

Teller and I made, a very hurried visit, to a dozen cities in the interior, I believe that every city of any size in this country is going eventually to ask that it be surveyed, because I believe the conviction has grown strong everywhere that few communities have ever taken the trouble to invoice themselves. I have it on good authority that Chicago is seriously considering having itself invoiced or surveyed.

Mr. Teller's survey of relief work in New York has not been the first survey, though I believe it has been the most careful survey ever undertaken for any Jewish charities in this country. I recall that Dr. Bogen made a survey of some city in the northern section of the country, Milwaukee was it, or Minneapolis, or some city beginning with the letter "M."

The most surprising thing about a survey is that those who are afraid of it at first, become its most enthusiastic advocates. Mr. Teller has outlined the reasons why surveys should be made. Mr. Teller is not the first man, nor is Dr. Bogen, who really saw the value of survey. In spite of the fact that New York has been a very backward community, some people in that city have been advocating surveys for a long time. Two years ago, we decided that what we needed was the very thing that Mr. Cooper suggested, not a stereotyped or an occasional survey, but a continuous survey. In February, 1914, the first shot was fired in the direction of an attack upon the self-sufficiency of the Jewish community of New York, that part of the community at any rate which is concerned with philanthropic work, in the form of a suggestion and a plan to organize a continuous surveying process, namely, the Bureau of Philanthropic Research. It took two years to put that over. It was first suggested by me to the Kehillah, and the Kehillah took it up and adopted a report and it was then referred for approval to a council consisting of fifteen of the different organizations. After numerous conferences, and much discussion and some unpleasant arguing I am sorry to say, that council agreed to create such a Bureau of Philanthropic Research to be conducted by a committee consisting of nine men appointed by the president of the council, four of whom, however, to be nominated by the Kehillah. We have to make compromises, as you say, in the City of New York. They put their nine men on committee. They expect in the course of time, and they have already begun to develop an expert service, I say expert because I have been selected as the secretary and director of the Bureau. I am glad, however, to say that we didn't overlook a dozen of the other active charity workers in the community, who have been organized into an advisory committee, which is not to be only advisory, but which we expect to be very active.

It will be interesting to you to know what we are doing at the present time in the way of survey work.

About a month ago, a little organization in Far Rockaway (part of the City of New York), which has been in existence for about two years, known as the Children's Haven, caring for children who require temporary care, particularly those whose mothers are in hospitals, asked the United Hebrew Charities to help it raise contributions for the purpose of enlarging its home. A short time prior to this, the United Hebrew Charities had learned of the incorporation of two new orphan asylums on the east side, one raising about $200,000. These two institutions had been established within the last year or two. One of them, the $200,000 one, has not yet been completed, but the building is expected to be ready for occupancy within a few months. I happened to visit these two institutions in the company of Dr. Bernstein and Mr. Lowenstein, because a number of people had received appeals from these institutions and wanted information in regard to them. We found that one of the institutions, the one I specifically referred to, had consulted nobody who knew a thing about child care, in spite of the fact that they had invested that large amount of money in the concern, and

when the president of that organization asked me my opinion of it, I told him that I thought it was the most magnificent piece of philanthropic folly that I had ever witnessed. He wanted to know what I thought they had better do. I suggested that it might be possible to save the institution by changing its purpose, by transforming it into an institution for the temporary care of children, particularly the children whose mothers have to go to hospitals. So I told these people of Far Rockaway of this new institution. I happened to speak about this two or three days later to somebody who told me that the Brightside Day Nursery was attempting to raise a fund for the same work. A week or two later information came to me that a Jewish Day Nursery in Harlem was considering soliciting a large fund to take care of children of this class. So you see, we have in the city of New York four different groups who want to do the same thing and none of which knows what the others are doing. That situation has stimulated us to make a complete study of the child caring situation, in order to determine whether these institutions should do what they intend to do, whether the facilities afforded to children are adequate, whether the right groups of children are being cared for, and whether these institutions instead of being suppressed or put out of existence cannot be influenced so to coordinate their services as to safe-guard the child caring interests of the community in the best, most effective way without duplicating. That is the first large survey which this Bureau of Philanthropic Research has undertaken.

To show you the variety of subjects in which this Bureau is interested, I want to refer to another survey that has just begun, and I want to lead up to that in an introductory way by referring to the extraordinary situation which prevailed in New York last winter, the situation of general unemployment with which every community was afflicted.

A number of people in the city claimed that there were quite a number of families who were so self-respecting that they would, under no circumstances, apply to any charitable organization for relief. They were people, however, who did not have friends that could endorse their notes at the Hebrew Loan Association, and those persons who were in pretty close touch with the situation suggested that a subscription fund be raised to help this particular class of unfortunates. That fund was raised, not a very large fund, only about $15,000. This money was not distributed among these people. It was a very difficult matter to determine how it should be distributed. People who are so self-respecting as not to apply to any charitable organization for relief will not apply to anybody unless it be persons in whom they have absolute confidence. So it was decided to place this money at the disposal of the mutual benefit societies. A very superficial inquiry was made of the financial condition of a number of the mutual aid associations and we found that there were quite a number whose treasury had been depleted, but also a number that had surpluses. To those whose funds were depleted we made loans and these organizations in turn loaned this money to their own members. As a result of our experience and contact with these mutual benefit societies we found, as I stated before, quite a number of societies that had substantial balances in their possession. The conviction grew upon us that it would be highly desirable if we could in some way correlate the loan activities of these associations by establishing a central credit union which would mobilize their funds.

Our idea is that it may be possible to gather together the funds of those associations which are in excess of the needs of their members and get them together so that when an emergency again arises these mutual aid societies could be in a position to help themselves without calling upon the community at large to help them.

We have on tap fifteen or twenty other important subjects for survey. The Denver situation is in one respect like the situation in New York. I mean the cir-

cumstances that led up to the Denver survey are not altogether different from the circumstances that led up to the survey made by the New York Foundation. Mr. Teller said that the suggestion came from the authorities themselves. It's true. One of the reasons why we wanted the survey was because the United Hebrew Charities had been under criticism. You know all relief societies are more or less criticized. We felt that the wisest thing we could do would be to invite an impartial body to make a cold, scientific analysis of our work. That really was the primary reason for the survey. Another reason for the investigation by the Foundation was the hope that this voluntary request to be dissected would be a good example to set for other societies in the city of New York. I have no doubt that the survey which has been made, served to bring about in a large measure, the consent of the conservative element of the community to the establishment of the Bureau of Philanthropic Research to which I referred.

WEDNESDAY MORNING, MAY 10th
SIXTH SESSION

Session Chairman, Rabbi M. M. Feuerlicht of Indianapolis.

REPORT OF NATIONAL ASSOCIATION OF JEWISH SOCIAL WORKERS

David M. Bressler

New York

This meeting marks the end of the term of office of your present administration. In presenting this purely informal report to the Association, I am prompted thereby by the thought that an account of the activities of the Association during the past two years, will prove of interest and serve as information, which may perhaps be availed of by the succeeding administration.

MEMBERSHIP AND FINANCES

The former administration turned over to its successors, the membership lists of the Association and the cash balance on hand at the time, namely $25.13. The books showed that there was then a membership enrollment, as of June 1, 1914, of 193 members. In the past two years, the membership has increased to 343 members. This very gratifying increase is due primarily to the excellent work of the Membership Committee appointed by your president when he took office. The total membership dues paid up to April 1, 1916 is $283. The expenditures for postage, multigraphing, printing and telegrams, up to April 1, 1916, and certain expenses incurred by the former administration, and paid by the present administration, totaled $52.40, leaving a net balance on April 1st of $255.73 in the hands of the secretary-treasurer.

As in previous years, the membership enrollment carried a considerable number of "dead heads"—those who for one reason or another have not paid their dues, but who are continued on the membership list in accordance with what seems to be the existing policy of the Association.

In connection with this, your committee would suggest that most of these memberships would become active, that is to say, would pay their dues if the collection thereof was not left entirely to the uncertain and rather unsatisfactory medium of long range correspondence. A good many members readily responded with their dues when approached either in person or by letter after the Membership Committee was furnished with a list of recalcitrant members in their respective districts.

As the responsibility of all organizations is gauged in part by the active and paying membership therein, it is to be hoped that the succeeding administrations will adopt and improve upon the method herein above suggested.

At the conference of the Association held in Baltimore in 1915, various resolutions were adopted to which reference will be made in the order of their adoption.

(1) RESOLVED, That the National Association of Jewish Social Workers place itself on record as favoring the engagement of a paid field secretary,

who is to work under the auspices of the National Conference of Jewish Charities in co-operation with the National Association of Jewish Social Workers, through a committee consisting of three members of each organization, appointed by and including the President of each organization; and that the National Association of Jewish Social Workers pledge itself to raise from its members the sum of $500 annually for a period of three years, and that the committee be granted power to raise such further amounts as are necessary in such manner as it may see fit.

In conformity with this resolution, your President addressed all the members of the Association, and the sum of $344.50 was contributed by various members in the sums set opposite their names on the list attached to this report. Against these receipts there must be charged an expenditure of $5.50 for postage and multigraphing, leaving a balance in favor of the Field Secretaryship account of $339.

Except for certain developments which temporarily halted the project for the engagement of a field secretary, the contributions from the membership would easily have reached—if not exceeded the minimum amount pledged by us, namely $500. At a meeting of the Executive Committee of the National Conference of Jewish Charities, held in December, it was suggested that the office and services of a field secretary would gain additional prestige and importance if conducted under the combined auspices of the American Jewish Committee and the National Conference of Jewish Charities and the National Association of Jewish Social Workers. A committee of three, consisting of Judge Mack, Cyrus L. Sulzberger and Morris D. Waldman, was appointed to confer with the American Jewish Committee in the matter. The latter organization received the suggestion favorably, but submitted certain well-considered reasons for postponing the engagement and work of a field secretary until after the war. The Executive Committee of the National Conference of Jewish Charities deeming these reasons to be valid, accepted the suggestion, and the matter is therefore temporarily postponed. In view of this, there appeared to be no specially pressing need for obtaining from our membership the balance of the minimum sum pledged by us. But the full amount will unquestionably be raised whenever the decision is reached to inaugurate the work of a field secretary for the three organizations above mentioned. The hope is here expressed that this highly important project will be undertaken as soon as possible and that the American Jewish Committee will join therein; but failing this, that the establishment of a field secretary's office will be undertaken by the two organizations by whom it was initiated.

It is recommended that the contributions already paid in by various members, and which range from $2 to $50 each, be held by the treasurer and that just as soon as it is decided to inaugurate the work of a field secretary, whether in conjunction with the American Jewish Committee, or without it, steps be taken to collect the balance needed to make up the $500 pledge made by us. No difficulty on this score need be apprehended in view of the fact that among those who have already pledged, but who have not yet sent their subscriptions, there is included one pledge of $100.

(2) RESOLVED, That a committee of five be appointed by the President of the National Association of Jewish Social Workers to devise plans for encouraging naturalization and citizenship among Jewish immigrants; to collect data as to whatever educational propaganda is being made toward this end; and if necessary, to arrange for the collection and distribution of material which will be helpful in this work to the various committees throughout the country.

Accordingly, your President appointed a committee, not of five, but of seven, consisting of Jacob Billikopf, Meyer Bloomfield, Miss Jeanette Goldberg,

Oscar Leonard, Philip L. Seman and Walter Leo Solomon, with Dr. Samuel Joseph, of New York, as Chairman.

The importance of the undertaking and the calibre of the membership constituting this committee is the best excuse for exceeding my authority in the matter of the number to be appointed on the committee. I have been in constant touch with the work of this committee and beg to report that a thoughtful and comprehensive questionnaire has been prepared and sent to all Jewish organizations in the United States engaged in educational or citizenship work. Necessarily, the tabulation of the returns and the compiling of the data will take time, but the work is well under way, and Dr. Joseph, the Chairman, assures me that the committee will lend every effort to make an exhaustive report and recommendations possibly before, or at the latest for the next conference of the Association. Necessarily, therefore, this committee should be continued beyond the term of the present administration to enable it to complete its work.

(3) RESOLVED, That the President appoint a committee of five to revise and draft the transportation rules of the National Conference of Jewish Charities, and that such draft be submitted to the Executive Committee of the aforementioned body not later than three months prior to the date set for the next Conference.

Your President appointed on this committee, Miss Frances Taussig, Chairman; Mr. Garfield A. Berlinsky, Secretary; Messrs. Morris D. Waldman, Oscar Leonard and Julius Goldman. This committee, especially the Chairman and Secretary, are entitled to sincere appreciation for the careful, thorough and painstaking manner in which they have gone about their task, and as is evidenced by their report which was presented at one of the sessions of this Conference.

At the Baltimore Conference, the attention of the Association was called to the existence of a new Jewish organization for the treatment of tuberculosis, which was raising funds through appeals to the general Jewish community of the United States. No information was on hand by which to determine the needs for a new Jewish institution for the treatment of tubercular persons—little, if any information regarding the standard of treatment employed for the cure of its inmates, and no evidence adducible to indicate that the needs of this institution were such that it was properly entitled to the financial support of the Jewish community of the entire country. In the absence of this very important data the Conference properly declined to take any definite action with regard to this new organization, but upon motion, the following resolution was adopted:

(4) RESOLVED, That a committee be appointed to formulate the attitude of this association toward the establishment of new institutions of a national character and for the care and treatment of tuberculosis.

Since this more or less general resolution was dictated by the activities of an existing institution, your President deemed it proper to institute a more or less informal investigation of the Jewish Consumptive Relief Association of Los Angeles, and appointed Dr. Lee K. Frankel, a committee of one for the purpose. Dr. Frankel who visited Los Angeles sometime in July, reported under date of October 13th, as follows:

"While in Los Angeles, I interviewed, in addition to Mr. Cohen, several other prominent Jewish residents of that city. The impression which I gathered leads me to believe that the association may be necessary as a local institution. There are probably all told, according to Mr. Cohen's statement, 200 tuberculous Jews in Los Angeles. How many of these are in need of sanatorium treatment could not be determined. Living conditions in Los Angeles are of a kind that patients may live out of doors very readily in small bungalows and for this reason do not require care in a sanatorium, if proper medical supervision is obtained. While I have no definite information on the subject, I have the general impression that a sanatorium which would house 50 patients would be ample for all the requirements of Los Angeles.

"In the interview which I had with Mr. Cohen, he advised me that Mr. Jacob H. Schiff, of New York had given the sanatorium $1,000. I have seen Mr. Schiff since my return to New York and he confirms the fact of his donation to the association, but gave me permission to state in his name and to incorporate in this report, his belief that while he thought the sanatorium served a useful purpose, it should be supported by funds raised either in Los Angeles or in California. Mr. Schiff advised me that he would deplore any attempt on the part of the association to make the institution a national one and to secure funds from national sources.

"My own investigations confirm Mr. Schiff's belief. Neither the Los Angeles community nor other communities in the state are over-burdened with the maintenance of Jewish consumptives. Until it can be proven that the Jews of California are financially unable to support the Jewish Consumptive Relief Association, any effort on the part of the Association to secure funds through a national canvass should be deprecated. I am more than confirmed in this belief by my recollection of the financial statement which was shown me, which indicated that attempts which have been made by the association to solicit funds outside of California required a large outlay of commission to canvassers."

In this connection, I beg to call attention to a letter from Mr. Jacob H. Schiff, under date of January 14, 1916, addressed to the Editor of "Jewish Charities." The letter reads as follows:

"I am informed that the managers of the Jewish Consumptive Relief Association of Los Angeles, Cal., are taking advantage of a letter I wrote them last April, while I was in Southern California, with which I enclosed a contribution, to make propaganda throughout the United States, and especially in the Middle West and East, to secure funds for their sanatorium, which they are clearly not justified in doing.

"My contribution was made after a visit to the sanatorium, which I found a rather primitive proposition, and because I was told that they were hard pressed for funds to pay debts, as the wealthier Jews of Los Angeles were rather backward in giving support, on the plea that they did not wish to draw sufferers from consumption into Southern California.

"There is in my opinion, absolutely no justification for these managers to go outside of the State of California in order to solicit funds for the support of their institution. Indeed, I very much question whether the substantial people of that State look with favor upon any of its institutions soliciting support in other parts of the country?

"I am sure that they are fully alive to their communal responsibilities and are quite ready to meet them as are our other important local communities. Moreover, it has been clearly demonstrated by a number of our communities that those unhappily afflicted with tuberculosis can be restored to health in their home localities.

"Under these circumstances, I do not see why there should be any need for the establishment of a new national sanatorium.

"Even if there were such a need, the Jews of California, upon whom communal burdens have fallen so lightly, could properly be expected to place the climatic advantages with which they have been blessed at the disposal of the Jewish sick from other parts of the country. My impression is that they would take pride in so doing.

In fairness to the Jewish Consumptive Relief Association, I wish to point out that the investigation, such as it was, was neither exhaustive nor conclusive, as Dr. Frankel himself frankly stated in his report. It may be that a thorough investigation would confirm the findings as already presented. Be this as it may, I am not at all convinced that the Association would be justified in taking any official action in the matter upon the incomplete information in its possession. But, I am not sure that under any circumstances, it would be the function of the Association to express officially its approval or disapproval of the raison

d'etre, methods and needs of an existing institution. It is my own opinion that such function lies more properly within the province of the National Conference of Jewish Charities, in which a great majority of Jewish philanthropic societies in the United States are represented. I, therefore, recommend that this portion of your President's report be transmitted to the Executive Committee of the National Conference of Jewish Charities.

At the Baltimore Conference, a session was devoted to an exposition of the need for a Jewish Training School for communal workers, and the plans and curriculum for a comprehensive course, as prepared under the auspices of the Jewish Kehillah of New York, were presented by Dr. S. Benderly, and the plans providing for a summer and correspondence course, under the auspices of the Jewish Chautauqua Society, were presented by Dr. Henry Berkowitz. As a result of negotiations between your Association and the Jewish Chautauqua Society, the following agreement has been reached between the two organizations.

(1) That the Summer Course in Synagogue and Social Service be given by the Jewish Chautauqua Society, with the co-operation of the National Association of Jewish Social Workers.

(2) That the Summer Course in Synagogue and Social Service be in charge of a committee of nine, four members to be appointed by the Jewish Chautauqua Society and four by the National Association of Jewish Social Workers. The eight members to select the ninth member, who shall be chairman of said committee.

(3) That this committee of nine be authorized to conduct the course in Synagogue and Social Service, to prepare the curriculum and arrange all the necessary details. The Jewish Chautauqua Society will endeavor to underwrite the amount estimated the course will cost.

The President thereupon appointed to represent the Association, Morris D. Waldman, Dr. Ludwig B. Bernstein, Dr. Charles S. Bernheimer, and I. Edwin Goldwasser.

Similar arrangements governing the administration and conduct of the Jewish School for Communal Workers, initiated by the New York Kehillah, were in satisfactory progress when it was decided that the larger interests of a school for the training of Jewish communal workers could the better be prompted by the organization of an entirely independent and unaffiliated body, in no way hampered or restricted by allegiance to any existing organization or organizations. Upon its own motion, therefore, both the Jewish Kehillah and the National Association officially withdrew in favor of a carefully selected body of men and women, and the Jewish School for Communal Workers was organized as an entirely independent body. However, official representation from the National Association on the Board of Trustees, is provided for in the Constitution and By-Laws of the new school. The actual administration of the school itself, its curriculum, etc., is in charge of the faculty, and the latter body is very largely composed of members of the National Association. A full report of the aims and purposes, curriculum, etc., of the two schools has been presented by Mr. Louis H. Levin, at one of the sessions of this Conference.

I take this opportunity to express my sincere gratitude to the Executive Committee and the membership at large for the cordial co-operation extended to me during my term of office. If the Association has been privileged to contribute anything at all to the communal welfare during the term of office of your present administration it has been due almost entirely to their loyal and intelligent aid and support.

Respectfully submitted,
DAVID M. BRESSLER.

The Committee on Nominations has the following nominations to present:

President .....Jacob Billikopf
Vice-President..Miss Julia I. Felsenthal
Secretary & Treas....Monroe Goldstein

Executive Committee—S. B. Kaufman, Maurice Hexter, Miss Julia Schonfield, Ralph A. Sonn, Chas. S. Bernheimer, Miss E. Heller, G. A. Berlinsky.

Upon motion the report of the Committee on Nominations was adopted.

PERSONALS

The Jewish Educational Alliance has secured the services of Mr. Samson Liph as Superintendent of this institution. Mr. Liph is twenty-eight years of age and only ten years in this country. The story as to how he became a devoted social worker is exceedingly interesting and his attitude to his vocation is instructive and inspiring. This is the way he puts it:

"At the age of eleven I left my parents for the city of Minsk on my own resources, and found myself a total stran-

ger in that large city. At this particular time, Russia was making history, and I was fortunate to grasp the spirit of the times. I was fortunate again to fall at once under the influence of the then famous George Gershuny, from whom I caught the first spark and inspiration along the new awakening in the new social order.

"I was one of the first students of the Minsk Agricultural School, Russia, entering in 1905. It was at this institution where I largely found myself. I owe a debt of everlasting gratitude to the Superintendent of that school, Mr. Emanuel Chaikin. It was he who exerted the greatest influence on my future development and who rooted within me the seed of enlightenment, and the dawn of a new spirit of humanity.

"In the fall of 1906, I joyously landed in the promised land. I stayed for a while in New York and tried a number of trades and shop work, none of which appealed to me.

"In the spring of 1907, I entered the agricultural school at Woodbine, New Jersey, from which I graduated the following spring. I spent the next three years in practical work in different parts of the country, gaining most valuable experience and catching the spirit of the country, not from books but from actual life.

"In 1910, I entered the Michigan Agricultural College from which I graduated in 1915, with the degree of B. S. During my collegiate years, I was connected with the Botany Department of the College in various capacities, beginning with janitor service and winding up with having full charge of the Botanical Gardens of the College, and assisting in numerous other important activities.

"During my third year at College, I was called to Chicago to initiate an elementary agricultural school, during the summer months, at the Chicago Hebrew Institute, which is located in the midst of the congested West Side. At first, it seemed to be an impossibility. However, a season's work, which lasted only ten weeks, proved such a big success that the department grew by leaps and bounds. At the request of a few visitors, an adult class in agriculture was organized. Later on classes in botany, general sciences and evolution were organized, and each and all of these proved a great success. After graduation, I connected myself with the Chicago Hebrew Institute in the capacity of Director of Clubs and Supervisor of Social Activities.

In the capacity of teacher, Club Director and every other way, I always emphasized the personal element in pupil, club member and the general public at large. I have at all times tried to humanize my teaching and my leadership, and it is this

feature which, in my opinion, has worked for my success.

"The youth, like the plants in the garden, are a process, a changing thing. The garden and the classroom were a means to an end. Watching and observing the changes in the garden patch, I also watched the changes and the transformations of the pupils. They have learned lessons in observing, thinking and building up their own character. They learned the dignity of labor and the value of a civic spirit. This teaching experience introduced me to the fascinating study of human plants, and ever since, I have taken a profound and deep interest in the education and the social training of our youth, the future guardians of our civilization.

"From the day I entered the halls of the Chicago Hebrew Institute and up to date of leaving same, I enjoyed meeting all the responsibilities which were thrust upon me. While working in my department, I, at the same time, made a study of and familiarized myself with every other department in the Institute. I feel that I have learned more at the Institute along the lines of social endeavor than if I had attended a school of civics and philanthropy. It is a big institution, and one who cares to study humanity in all its phases has a wonderful opportunity to do so. Under the kind guidance of Mr. Philip L. Seman, Superintendent of the Institute, and personal initiative, I found myself as a teacher and social worker.

"All the experience and training I gained in this People's Institute will come in good stead, as I am to enter on a larger sphere of activities for myself. I was appointed Superintendent of the Jewish Educational Alliance on the Northwest Side of Chicago. This institution is as yet in its infancy and in its pioneer stages of development. It is permeated and saturated with difficulties and obstacles. Not only the people but the membership of the Alliance have to be educated to the need and value of social service and community spirit. Beneath this mass of almost amazing difficulties, primarily and naturally, financial, lies a deep rich and fertile subsoil along all phases of educational and social endeavors. There is a dire necessity and crying need for such service, particularly for the youth of that neighborhood, along social and cultural service, that all the obstacles put together are not large enough to discourage me in this difficult enterprise. To plow under the top soil and bring the rich and fertile subsoil to the surface under the influence of the radiant sunlight, is my aim and ambition.

The Federation of Jewish Charities of San Francisco has elected I. Irving Lipsitch as its Superintendent of Social Service, of which office he is to be the first incumbent.

Mr. Lipsitch, who is thirty-two years old, received his education in the College of the City of New York and the New York University. In 1905, he became the manager of the East Side Free Employment Bureau, which was maintained jointly by the United Hebrew Charities of New York and District No. 1 B'nai B'rith. A year and a half later he was appointed representative of the United Hebrew Charities at Ellis Island. The work of looking after the interests of Jewish immigrants on arrival was, upon recommendation of Mr. Lipsitch, entrusted to the Hebrew Sheltering and Immigrant Aid Society in 1909, and he then became that organization's representative at the principal immigration station, and the manager of the Ellis Island Bureau of the Jewish Immigration Committee. In September, 1914, Mr. Lipsitch was appointed General Manager of the Hebrew Sheltering and Immigrant Aid Society, continuing until October 1, 1916.

The San Francisco Federation, of which Mr. I. W. Hellman, Jr., is President, was organized in 1910, and includes thirteen societies with an annual budget of nearly two hundred thousand dollars.

Miss Minnie Low is very proud of a nice little open-card file that she has recently acquired. It contains the names of the firms with which the constituent societies of the Federation are dealing. This is the first step towards the establishment of a central purchasing agency. There is method in her system.

Mr. Philip Seman, Superintendent of the Chicago Hebrew Institute, is trying to emphasize in his club work the Jewish feature. He spoke quite eloquently on the subject at the gathering of the club leaders during their reunion October 22, 1916.

Mr. Freund, formerly connected with the Jewish Aid Society, Chicago, Ill., has accepted a position in the immigrant service.

Jacob Billikopff still claims that Anthony, his janitor, a colored man, is a born social worker. Recently, he was elected honorable member of the Sholem Aleichem Club of the Educational Alliance.

Dr. Boris D. Bogen, Field Secretary of the National Conference of Jewish Charities, visited during November the following cities: Seattle, Portland, San Francisco, Los Angeles, Pueblo, Denver, Kansas City and Des Moines.

The testimonial banquet tendered Saturday evening, October 28, to Mr. Fred M. Butzel, retiring president of the United Jewish Charities, by his colleagues on the board of that institution, was an honor most worthily bestowed. Mr. Butzel represents a unique figure in the community life. Though a man still on the near side of middle life, he has taken a central place in the life of the Jewish community of this city. Without distinction of social or synagogal affiliation, the Jews of Detroit look upon Mr. Fred M. Butzel as their counsellor and their friend. He alone in his modesty, of all the people of this great community, seems to be unconscious of the tremendous influence that he is exerting on every phase of our Jewish life. It is a rare thing that one man should have the unfailing confidence of the rank and file, both of the reform and orthodox sections of Jewry. That he enjoys this confidence is amply proved by the fact that men of all ranks and classes in Detroit turn to Mr. Butzel for counsel and advice. As was well illustrated in the tableaux presented in connection with the banquet, Mr. Butzel's philanthropies are by no means one-sided. Many is the young man now occupying a high place in the professional world who is indebted to Mr. Butzel for his education. Many the family that has been made self-helping who, but for him, might have been among our dependents. Nor is Mr. Butzel's work only among Jews. A leading spirit in the Associated Charities of Detroit and a member of the Executive Committee of the Board of Commerce, his influence is felt in many directions. Detroit is fortunate in counting such a man as one of its citizens, and the Jewish community honors itself in honoring him.

Hugo J. Warner, wealthy advertising man, and three others, all social settlement workers, were drowned at Chicago when Warner's automobile plunged through an open draw into the Chicago River. They were returning from spending the evening giving instruction in the Maxwell Settlement House. Warner, who was 31 years old, was advertising manager and director of the firm of Lord & Thomas. He was master of the Boy Scouts of the settlement. The others who were drowned were: Sylvan Kusel, 20 years, law student and teacher of English to the foreign class at the settlement; Miss Lillian H. Klausner, social worker in Maxwell Settlement and Hull House, and Miss Jennie Klausner, her cousin, teacher in the Jewish normal training school. Mrs. Henrietta J. Warner and Miss Sarah Bernstein, both settlement workers and sociologists, were rescued. They escaped from the closed car and were thrown against piling, to which they clung.

Charles Strull, secretary of the local Federation of Jewish Charities, and Mrs. M. Krakaur, Miss Stella Loewenstein and Mr. and Mrs. E. S. Tachau, have returned from Owensboro, where they attended the Kentucky Conference of Charities and Correction. Mr. Strull is secretary of the State Conference.

BOOK REVIEWS

By Charles S. Bernheimer

"Witte Arrives",—is a story written by Elias Tobenkin (published by Frederick A. Stokes Co., New York, $1.25 net). It portrays the trials and tribulations of an immigrant Jewish boy who finally becomes a successful newspaper writer and marries as his second wife a non-Jewess. The tale is told without frills or furbelows and shows no great literary skill. However, it is a clear narrative which suggests many phases of the life of the immigrant Jew in America. It is, therefore, interesting as a contribution to the study of this element of our population.

The New York Charity Regulations.—The Civil Service Chronicle (23 Duane street, New York City), has published a volume primarily intended to qualify nearly one thousand candidates who have filed applications to take the examination for the position of charity inspector and social investigator. (There are twenty-two institutional inspectors to be appointed at this time.) The compilation is the work of Solomon Hecht and Julius Hochfelder.

The volume is also intended to inform those who conduct private charitable institutions as to the standards which they must conform in order to receive moneys from New York state and city. Much detailed information is given on the laws and regulations concerning charitable organizations of New York state. Anyone who reads through this work will be well qualified, in theoretical knowledge at least, as to provisions respecting laws relating to the maintenance of feeble-minded and crippled children, dispensaries, tuberculosis hospitals, juvenile delinquents and other matters relating to child-caring.

The inspiration for the compilation was the recent investigation of private charitable institutions in New York made under the direction of Commissioner of Public Charities, John A. Kingsbury.

Municipal Administration.—Prof. William B. Munro has set down in "principles and Methods of Municipal Administration" (New York, Macmillan Company, $2.25) a clear and detailed statement of many of the difficulties of administrative city affairs. The volume is intended to give the citizen an intelligent idea of the underlying forces of municipal government and of the means by which officials endeavor to provide for municipal needs. It discusses streets, water supply, public lighting, police administration, fire prevention and protection and school administration. The portion referring to city planning states that the sociological aspects of city planning can be obtained by what is commonly called "social surveys," the most comprehensive undertaking of this sort being the Pittsburgh survey by the Russell Sage Foundation.

The most improved methods of leading cities are considered, so that the reader who is interested in progressive plans for the city in which he resides may here refer to a body of knowledge compactly put together. Altogether, the volume is valuable for the ordinary citizen as well as for the student of municipal affairs.

"The Playground Book."—Under the title of "The Playground Book," Harry Sperling, head of physical training department of the Eastern District High School of Brooklyn, has compiled a volume (published by A. S. Barnes & Co., $1.80). It presents a number of games and dances with music, which the compiler regards as adapted to playground conditions. There are also some classroom games. Information is given as to the value of recreation and playground work, so that one gets in the scope of a handy volume valuable practical suggestions for the playground leader and worker.

"After Sanitarium Care and Home Treatment," by Morris D. Waldman, an address delivered at the annual meeting of the Association of Tuberculosis Clinic and published in the Journal of the *Out-Door Life* August, 1916, contains an interesting description of intensive work of the United Hebrew Charities of New York, with a limited number of tuberculosis cases.

JEWISH CHARITIES

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Jewish Settlement Programs.

A Neighborhood Survey.

The Cottage Plan in Small Institutions.

Bulletin of National Conference of Jewish Charities.

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JEWISH CHARITIES

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THE MONTH IN SHORT

A PROGRAM for Jewish Settlements suggested by an experienced Social Worker. Page 183.

A TIMELY SUBJECT—the history of the Organization of War Relief presented, and mention made of the individuals who are serving the Cause. Page 174.

THE RESIGNATION of one of the Leaders in Jewish Social Service considered a loss to the Profession. The achievements and merits of David M. Bressler recorded. Page 169.

COMMUNITY EDUCATIONAL PLANS determined in Louisville by a preliminary survey of the neighborhood. Page 171.

THE FIELD SECRETARY finds good prospects for Federation in the Communities in the North West. Page 191.

THE SIGNIFICANCE AND WORKING of the Natzionalle Radicalle Schule favorably commented upon. Page 185.

THE PRINCIPLES and *raison d 'etre* of Jewish Settlements discussed, with emphasis upon religion as an integral part. Page 177.

The FIELD BUREAU of The National Conference of Jewish Charities

ORGANIZATION DEPARTMENT

Assists in organization and promotion of Jewish Social Service activities; supplies plans of organization; methods for raising funds; publicity material; programs of activities; plans and specifications for institutional buildings; conducts efficiency tests of philanthropic agencies; supplies the personal service of the field secretary and his assistants; provides demonstrators for organization work; promotes interstate and national co-operation; introduces uniform accounts, records and reports.

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DO YOU WANT A POSITION?

Orphan Asylums, Relief Societies, Federated Charities, Settlements, Etc., need Professional Workers.

Twenty Vacancies

Open now with Jewish Social Service Agencies in different parts of the country. Send for particulars and application form.

GRADUATE (24) of College of the City of New York and New York School of Philanthropy; familiar with Big Brothers movement. Desires change in position because at present is working with a non-Jewish organization. Salary expected, $1200 to $1500 a year. Address A. F., Jewish Charities.

GRADUATE of Cambridge University, student of economics and social science, desires opportunity for practical work. Willing to accept temporary position. Address H. H., Jewish Charities.

SOCIAL WORKER—Graduate of Victoria University; experience as investigator, looks for a position. Address S. H., Jewish Charities.

SUPERINTENDENT of a charity organization, man of influence and education; desires change of position. Salary expected, $1,800 per annum. Address O. M., Jewish Charities.

GRADUATE NURSE, twelve years' experience in Jewish welfare work. Desires to hear of a vacancy. Address B. R., Jewish Charities.

PHYSICIAN—Tuberculosis specialist, years of experience in large sanitarium; an able superintendent. Ready for engagement. Address B. B., Jewish Charities.

WORKERS WANTED

ORGANIZATIONS, when requiring workers, use the Exchange. You will be provided *Free of Charge* with a list of available candidates and a full description of their qualifications.

WANTED—Young man to direct boy welfare department in large Jewish organization. State age, experience, etc. Address W. L., Jewish Charities.

WANTED—High-class woman to take charge of small home for girls in Chicago; experience with girls essential. State full particulars. Address L. M., Jewish Charities.

MATRON WANTED—To take full charge of a Jewish child-caring institution, thirty to forty children. Salary $600 a year and maintenance. Address L. L., Jewish Charities.

VISITING HOUSEKEEPER—With practical experience and theoretical knowledge of Domestic Science; ability to work with individual families. Yiddish speaking. Wanted by an organization in the Middle West. Inquire J. S. W., Jewish Charities.

ORPHAN ASYLUM in Philadelphia wants a young woman to act as supervisor (governess) in girls' department; one with experience preferred. Salary, $35.00 per month with maintenance. Address J. F. H., Jewish Charities.

MANAGING HOUSEKEEPER, with institutional experience, wanted by a child-caring agency in Philadelphia. Salary, $55.00 and maintenance. Address Y. W. U., Jewish Charities.

WOMEN CASE WORKERS and investigators, wanted by a city on the Pacific Coast. Vacancies must be filled at once. Address S. F., Jewish Charities.

WANTED—Cottage mother, in a modern orphan asylum in San Francisco; also a competent housekeeper; the duties of dietitian will be combined with either of these positions. Address S. L., Jewish Charities.

CHARITY ORGANIZERS in communities newly federated, to take charge of educational and relief work. Address Communities, Jewish Charities.

COMMUNITY WORKER—With strong religious principles, wanted by a city in Northwest. Address Temple, Jewish Charities.

TEXT-BOOK
"Jewish Philanthropy"

An exposition of Jewish Social Service in the United States, by BORIS D. BOGEN.

PRICE, TWO DOLLARS

CONTENTS: Principles of Jewish Social Service, National Organizations, Raising Funds, Treatment of Transients, Immigration Distribution, Care of the Sick, Dependent Women and Children, Insufficiency of Income, Educational and Social Agencies, Work in Neglected Neighborhoods, Organization and Administration, Social Work and the Synagogue.

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OUR CONTEMPORARIES

Commenting upon the report recently rendered to Mayor Mitchel, by the New York City Commissioners of Accounts, "The American Israelite" says:

"New York's example of contributing to the support of private charitable institutions is one that every state and city in the Union ought to follow.

"The State—by which we mean the body politic, which includes the counties and cities, in most instances makes ample and proper provision for the care of the sick, the wounded by accidents, the insane and, indifferently, for the aged, the infirm and the disabled. For dependent orphans there is usually no provision at all.

"Now whenever a private institution—or let us be frank about it and say a sectarian institution, for practically all charity funds are contributed by "church members" and for the support of institutions under the management of one or the other of the Churches or Synagogs—whenever a sectarian institution—say an orphan asylum or home for the aged receives an inmate it relieves the State of a burden which it would be obliged to assume.

Orphan asylums supported by the state are rare, mainly because it is generally held, in the opinion of the ISRAELITE rightly so, that a child should not be brought up without religious training. It is manifestly impossible to give religious training in an orphan asylum where the inmates are the children of parents of several religious denominations. To give one sect religious control would be un-American, to give several equal rights would necessitate the division of the children in sectarian groups which would be to say the least, undesirable. But the State could send the child that is thrown upon its care to a sectarian orphanage, such as the parents if living, would have preferred, and pay what would be the least cost of its decent maintenance and education in an institute of its own. This is what is done in New York and should be done everywhere."

CONTRIBUTION TO CHARITABLE INSTITUTIONS IN NEW YORK STATE

The American Jewish Year Book 1916-17 contains a very interesting report of the Bureau of Statistics and Research, a department of the American Jewish Committee, comprising a careful study of the amounts contributed by the Jews of New York State to their charitable institutions and the amounts contributed to their support by New York State and by several cities of the State. The figures refer to the year 1914.

The total income of 86 Jewish institutions in New York State is $3,969,719, of which New York State and City contribute $843,733.

The following table summarizes the results and presents the situation in a concrete and concise form.

	Institutions for Sick	Institutions for Children	Institutions for Defectives and Delinquents	Educational Institutions	Institutions for General Relief	Miscellaneous Institutions	Total
Assessed Value	$5,678,020	$3,083,299	$1,262,500	$1,407,262		$713,100	$12,144,181
Reserve Fund. ...	1,526,250	845,390	136,454	1,455,336	$807,943	1,084	4,825,071
Total Income	1,578,864	867,970	270,945	553,861	362,878	335,201	3,969,719
Total Expenditure	1,568,494	857,350	279,287	482,697	376,342	294,972	3,859,142
Grants from City and State...	253,866	439,934	149,933				843,733
Number of Beneficiaries	158,780	64,078	1,794	17,898	9,179*	48,130	290,680 9,179*
Number of Honorary Workers	453	411	166	540	132	505	2,213

*Families.

JEWISH CHARITIES

THE DEARTH of Jewish Social Workers is appalling, and communities are looking in vain for professional talent. Positions of high standing are going a-begging. Responsible posts are occupied by the veriest tyros in social service. Besides natural adaptation, years and years of preparation, study and experience are required before a man is qualified to become a leader, and there are only a few who have achieved this distinction. Under these circumstances it is deplorable to report the depletion of the ranks through the lure thrown out by other vocations. It is with deep regret that we hear that David M. Bressler has resigned his position as General Manager of the Industrial Removal Office in order to enter upon a business career. He belongs to that select few who have gained a national reputation as organizers and promoters of Jewish social endeavor, and this renown is well deserved. He has been grappling with the problem of Distribution for the past fifteen years, and in this connection has become an authority on the subject of Jewish immigration.

He took a leading part in the Galveston movement, which, together with the Industrial Removal Office, has distributed about one hundred thousand people in about a thousand cities and towns throughout the United States. He has been brought into contact with almost every Jewish community in this country and has succeeded, through his personal magnetism and power, in attaining not only interest and co-operation in his work, but also the friendship and admiration of all who had dealings with him.

Mr. Bressler never takes himself so seriously as to lose that sense of humor so much needed in the profession, and his periodic trips through the country were a treat to the communities which he visited. Moreover, in his easy, unassuming fashion he could instill the spirit of social endeavor and at the same time serve as the controlling force for better and more organized effort.

Among social workers he sought to play the part of one of the rank and file, but was decisively elected to leadership.

As Secretary of the American Jewish Relief Committee, Mr. Bressler has contributed much of plans and ideas by which six million dollars have been raised for the relief of Jewish war sufferers.

The retirement of David Bressler is a blow to the profession, but social workers can feel assured that they are not to be deprived of his further participation in the works of social endeavor. No matter what work he may take up, a man of his calibre can not leave the vital problems to which he has devoted many years of his life. The saying, "Once a social worker, always a social worker," will be proven in this case. He remains one of the leading forces at our Conferences, he is available for consultation on the perplexing problems of Jewish communal affairs and he is still a good comrade, extending his helpful hand to those working in the field which was his own.

His sympathetic personality, the breadth of his affections, his jovial nature and his unswerving fidelity to trust, have endeared him to all of us, and he bears with him the good wishes of an entire profession that would welcome him back again with open arms.

CURRENT TOPICS

The charities of Sioux City, Ia., non-Jewish, have reorganized upon a comprehensive plan under the name of "The Organized Charities of Sioux City." The work of reorganization was effected by Rabbi Emanuel Sternheim, who has accepted office permanently as chairman of the executive committee. The budget of $10,000 for the first year has been successfully raised.

Taking advantage of the enthusiasm aroused by the public celebration of the sixtieth anniversary of the Hebrew Benevolent Society, the Federated Jewish Charities of Baltimore inaugurated their campaign for 1,000 new subscribers and were so successful that more than one and one-half times as many new subscribers were enrolled as had been intended. On this occasion, the intention being to enroll young men only, the work of soliciting new subscriptions was placed, for the greater part, in the hands of the young people.

In all 110 men, representing all sections of Baltimore and all classes, were enlisted in the work. These men were divided into eleven teams, each team having a captain. To stimulate interest among the teams noon-day meetings were held at the City Club, where the captains of the teams met the committee in charge of the campaign and made daily reports of the work of their respective teams. Each of these meetings was addressed by some one of the leaders of the community.

It had originally been intended that 1,000 new members should be set as the goal and that two weeks should be the time of the campaign. However, after it was seen that 700 new subscribers were enrolled in three days, it was obvious that the mark would be easily overreached. In fact, in ten days the campaign was closed, and the federation had acquired 1,650 new members, who will contribute $7,655 annually.

Having for its aim the unification of all Hebrew charity organizations in the District, a special committee was appointed at a meeting of the United Hebrew Charities.

The plan was suggested by Lee Baumgarten, president of the United Hebrew Charities, who devoted a large portion of his annual report to the subject. He stated that federation of the Hebrew charities is desirable, because of their marked growth recently and a resulting broadening of their scope. The committee to bring about the federation is made up of Rabbi Abram Simon and Mr. Baumgarten.

In his report Mr. Baumgarten emphasized the fact that there is not a single Hebrew prisoner in the District workhouse, and that there were only two juvenile commitments during the year.

The report also reviewed the various charities accomplished by the organization during the last year, and spoke in terms of highest praise of the work of the Hebrew Free Loan Association, which lends money to deserving poor without interest.

Officers of the organization were re-elected as follows: Lee Baumgarten, president; Sidney W. Strauss, treasurer; Albert L. Adler, secretary, and Mrs. G. A. Goldstein, financial secretary.

The Abraham Lincoln House of Milwaukee announces a free training course for settlement volunteer workers. It consists of a series of lectures on social work.

NOTICE

To the Prospective Delegates to the Next Meeting of the National Association of Jewish Social Workers.

The William Penn Hotel of Pittsburgh has been selected as the headquarters hotel for the meeting to be held June 3, 4, 5, 1917. All those who expect to attend are urged to make reservations early. Any delegates who may wish some aid in reserving rooms are requested to communicate with Mr. Charles I. Cooper, Supt., United Hebrew Relief Association, 602 Washington Trust Co. Bldg., Pittsburgh, Pa.

JEWISH NEIGHBORHOOD SURVEY, LOUISVILLE, KY.

By Chas. Strull and Bess Glassman

About two months ago the question arose as to whether the Educational Alliance should be continued, and if so, where it should be located. During the discussion of this question it was unanimously agreed by the Executive Committee of the Federation and the Executive Committee of the Educational Alliance that a survey of the Jewish population of the West and East Ends should be made with a view to solving this question.

The limits chosen for the purpose of the survey are from Main to Broadway and from Shelby to Fifteenth Street. A house-to-house canvass was made by Miss Glassman of the Educational Alliance and Miss Hortense Breckler of the Federation, to ascertain the number of families residing in each district and the number of children in each of the families. The following data were secured from each family:

Name.
Address.
How long residing in the district.
Occupation.
Number, sex and ages of the children.
Character of the neighborhood, the financial circumstances of the family, and other pertinent information.

After this data had been gathered we had a map made of this section of the city, of sufficient size so as to enable us by a system of different colored pins to visualize the data with regard to the number of Jewish families residing in each district. By glancing at the map, one can readily see that from First to Sixth there are practically no Jewish residents and that the central business section of the city is the real dividing section of the two Jewish settlements in the north-central part of the city.

We feel confident in saying that this survey practically includes every Jewish family residing in these two districts, and that the percentage of error, if any, must be very negligible. I doubt if more than eight or ten families have been omitted from these two districts. The fact that most of these families were known to the workers as well as to the superintendent helped in securing more correct data in regard to the economic and social status of these families as well as the character of the neighborhoods in which they reside.

In the Western district we found a total of 186 families, comprising 826 individuals, as compared with 377 families residing in the Eastern section, comprising 1,776 individuals. Taking the number of individuals as a basis, the ratio of the Jewish population in the West End to the population in the East End is that of 46 to 100, or not quite one-half. For the purpose of social statistics it might be considered accurate enough to say that there are about twice as many Jewish people residing in the Eastern district as in the Western district. There are altogether 326 children up to 14 years of age in the West End as compared with 562 children of the same ages in the East End. Those of adolescent age, counting from 15 to 21, we have 117 in the West End and 360 in the East End.

In determining the financial circumstances of the families, we relied upon our acquaintance and familiarity with the families themselves. We classified them under the following headings:

Financial circumstances:

Good
Fair
Poor
Unknown

We counted those in good financial circumstances whom we know to be conducting a prosperous business, or who, as employees, we know to be receiving a good salary. We listed under "fair," the families who are getting along comfortably and who show no likelihood of ever becoming dependent upon the community for financial support. Under the heading "poor," we included not only those families who are actually being assisted by the Federation, but also those who are just above the poverty

line and are struggling for a livelihood, and who, by the slightest shift of circumstances, may be obliged to apply for charitable assistance. We included under the heading "unknown," those with whose circumstances we are not actually acquainted. In the West End we listed 90 families under "good," 50 families in "fair" circumstances, 37 "poor" and 9 "unknown." The large percentage of families in good circumstances living in this district are storekeepers, a considerable proportion of whom are in the second-hand and pawnbroking business. In the East End we listed only 98 families "good," 129 "fair," 116 "poor," and 35 "unknown." It is readily apparent that the financial circumstances of the families in the West End are, on the whole, better than those of the East End. According to the writer's opinion this is to be explained by the fact that the majority of the families in the East End are wage earners, while those of the West End are largely business men.

So far as the character of the neighborhoods is concerned, we found that the neighborhoods in the East End are on the whole better than those of the West End. The western section has a large percentage of negro residents and cheap rooming house neighborhoods. By glancing at the map, it becomes quite evident that the Jewish people settle in large groups.

The area over which the Jewish Settlements extend is only slightly larger in the eastern district. This shows that the settlement in the eastern section is denser and more congregate. It is also interesting to point out in this connection that out of the five orthodox synagogues in the city, four of them are located in the eastern section, and that the Hebrew School and the Jewish Communal Building is also located in the eastern section. As an additional fact which throws light on the subject, it may also be mentioned that out of the five kosher butchers in the city, four of them have their places of business in the eastern section and one in the western section.

As part of the survey we also undertook to find out the number of Jewish people that are reached by the Y. M. H. A., Neighborhood House and the Educational Alliance.

The report of the Educational Alliance shows that the total number of individuals registered from the West End is 334, from the East End, 122; from the South End, 28, or a total of 484. Out of the number registered 316 have attended with some degree of regularity, or about 61 per cent of the total registration. From the West End, out of 334 who registered, 245 are regular in their attendance, or over 73 per cent, and from the East End, out of 122 registered, 61 are regular, or just 50 per cent. This would tend to show that the number registered as well as the percentage of attendance is smaller from the district further removed from the Educational Alliance. In this connection it is also of interest to point out the financial status of the families registered at the Educational Alliance from the West End. Out of the 133 families from the West End registered at the Educational Alliance, 34 are classified as being in good financial circumstances, 55 in fair circumstances, 37 in poor circumstances, and 7 unknown. This indicates that they come to the Alliance from all social classes, but that the middle class predominates. It is also interesting to note that practically all of the poor families living in the western district are registered at the Educational Alliance, which shows that the poor are willing to take advantage of a Jewish social center.

The financial circumstances of the 84 families from the East End registered at the Educational Alliance are as follows: 18 classified as good, 39 as fair, 21 as poor and 6 as unknown. Again it will be seen that all financial classes are represented and that the fair and poor predominate in numbers.

For Neighborhood House we find from the list of families furnished us by the head worker a total of 312 Jewish families registered. Out of that number a total of 279 live in the East End and 58 in the West End, the remainder living

out of the district. We were not able to secure accurate information in regard to the average attendance of the various activities.

We also secured information from the Y. M. H. A. as to the number of Jewish people, living in the two districts surveyed, reached by them. According to their figures they have 305 members in good standing living within the two districts, and they reach 150 children under the age of 14 residing in the two districts under consideration. We find that there are 958 children under the age of 14 in these two districts. That means that the Y. M. H. A. reaches about 15 per cent of the children under 14. As there are about 100 registered at the Zion Sabbath School conducted at the Y. M. H. A., we would conclude that probably the majority of the children reached by the Y. M. H. A. are those attending the Sabbath School. There are 583 children of school age from 6 to 14 in the two districts under consideration, assuming that the 150 children reached by the Y. M. H. A. are of school age, that is only 25.7% of the entire number. There are 196 children of kindergarten age, from 3 to 6 years, in the two districts who are not reached by the Y. M. H. A.

The Y. M. H. A. report also states that it registered about 150 of the young men, from the ages of 15 to 21, residing in the two districts. We find that we have 232 young men from the ages of 15 to 21 who live north of Broadway. That would mean that 82 Jewish young men are not reached at all by the Y. M. H. A. It would also show, however, that the Y. M. H. A. does reach a good proportion of the young men of adolescent age.

Now with regard to the young women of adolescent age, that is, from 15 to 21, the Y. M. H. A. report shows that they reach a total of 71. There are 245 young women of adolescent age living in the two districts, consequently 174 young women are not reached by the Y. M. H. A. This clearly shows that the number of young women reached is a small proportion of those in the district, and that the Y. M. H. A. reaches a much larger percentage of the young men than of the young women.

As a part of this survey we also made a thorough investigation of the records of the Juvenile Court from its very inception to the present time, covering a period of about 10 years. Up to date there were a total number of 236 Jewish children brought before the Court out of a grand total of 9,877 children of all races and religions who were brought before the Court during the same period. Out of the 236 Jewish children, 172 were boys and 64 were girls. In other words it could be roughly stated that there are about three times as many boys as girls brought before the Court. One hundred and ten of all these children lived in the East End, 93 in the West End, and 33 out of the district. But by far the largest percentage of children were brought to the Court on trivial charges, many of them having been brought for no other reason than that they had been neglected by their parents.

By classifying the charge preferred against these children, we find the following figures:

	East End.	West End
Incorrigible	13	8
Truancy	9	4
Immoral conduct...	7	7
Petit larcency.....	8	2

Minor charges, such as selling chewing gum in violation of the street trade law or selling newspapers, as well as those included under neglected children, we have:

East End.	West End
73	72

Twenty-four children of the entire number were committed to the Louisville Industrial School. Of those sent to the Reform School, 13 lived in the West End and 11 in the East End. Of those sent to the Convent of the Good Shepherd, one lived in the West End and two lived in the East End.

We also were interested to know of the number of Jewish girls brought up for immorality and we are glad to be able

to put a quietus over the alarming rumors frequently heard about the large number of Jewish girls misconducting themselves. It is true that not all immoral girls are brought to the Juvenile Court, but we are glad to report that only ten girls were brought before the Court in a period of ten years on a charge of immoral conduct, two of whom were under the age of ten, and who properly should have been designated as neglected instead of immoral children. Out of ten, four lived in the East End and six in the West End. The proportion of Jewish cases brought before the Court is less than 2½ per cent of the whole, which is less than the proportion of the Jewish to the general population of the city. These figures lead us to believe that our social centers need not be intended primarily for delinquent children. Fortunately, the number of delinquent children forms only a very small percentage of the whole, and although every settlement or social center should include in its program activities designed to meet the needs of such children, the larger part of the work of a social center is after all with normal children.

After maturely considering all the facts brought out by the survey, we reach the following conclusions:

(1) That there is need for a Jewish social center or settlement in the section of the city north of Broadway.

(2) That such a center must be made attractive with sufficient facilities for both recreational and educational activities.

(3) That owing to the fact that the majority of the Jewish people live in the eastern district, the more appropriate place for such a settlement would be in the eastern section. The fact, however, should not be overlooked that Neighborhood House exists in the East End.

WAR RELIEF

It was on August 18, 1914, only eighteen days after the declaration of war among the chief belligerents, that there was a realization of the need for systematic war relief in America for the Jews of the affected countries. No sooner was the idea conceived than steps were taken to put it into effect. Indeed, the Jews were first in this Country to determine upon rendering such aid. It was early in September that Morris Engelman and Albert Lucas, secretaries of the Union of Orthodox Jewish Congregations of America, together with the Rev. Dr. Bernard Drachman, President of the Union sent out eighty telegrams to the constituent Congregations of the Union appealing for funds. It was this act, the birth of the movement, which has been extended to all parts of the United States, and has reached a magnitude at the time unthought of, occurred.

The first conference towards formal organization was held October 1st, 1914, at the residence of Dr. Phillip Klein of First Hungarian Congregation Ohab Zedek, New York.

Three days later a meeting was called by Leon Kamaiky, Proprietor of the "Jewish Daily News," and which resulted in the formation of the Central Committee. Leon Kamaiky was elected Chairman, Harry Fischel, Treasurer, Albert Lucas, Executive Secretary, and Morris Engelman, Financial Secretary, which offices they still retain.

One of the most important steps in the whole program of American Jewish Relief, occurred on Oct. 25th, 1914, when a meeting was called by Louis Marshall, President of the American Jewish Committee, at Temple Emanu-El and which resulted in the formation of the American Jewish Relief Committee, with Mr. Marshall as Chairman, Mr. Felix M. Warburg, Treasurer, and Mr. Cyrus Sulzberger, Secretary.

It was, however, five days earlier, October 20, 1914, that the first remittance went abroad. $5,000 to Palestine and a like amount to Galicia, from the Central Committee. On November 17, 1914, twenty cases of clothing were sent to Belgian Jewish refugees in England, collected by Albert Lucas. Forty cases were afterwards collected by him and forwarded to Galicia

for distribution among the Jews, through the American Red Cross Society.

Of all the steps taken to systematize the work and to place it upon a sound financial and business basis, the most significant was the formation on November 27, 1914, of the Joint Distribution Committee, which since has been the distributing agency for every Jew in America who has desired to send money abroad for the relief of Jewish war sufferers and which has come to be regarded as the most representative organization of American Jewry. At this meeting Felix M. Warburg was elected chairman.

There has been no more important factor in the work of this Committee since its organization, than Miss Harriet B. Lowenstein, whose assistance to the Treasurer and Chairman has contributed boundless energy and initiative, and who by reason of her legal training as a member of the Bar, besides being one of the three women certified Public Accountants in New York State has filled a niche all her own.

By August 6th, 1915, the People's Committee was organized, with Meyer London, member of Congress, as Chairman.

Conspicuous dates in the present year were January 6, when the United States Senate unanimously passed a resolution introduced by Senator Martine of New Jersey, requesting the President to proclaim a special Jewish Relief day; January 27, when President Wilson set aside January 27 as this day; January 27, when the observance of Jewish Relief Day resulted in the collection throughout the country, exceeding $2,000,000.00; March 28, when the People's Committee held its successful bazaar at Grand Central Palace, New York; July 28th, when Dr. Judah L. Magnes sailed to Europe in behalf of the Joint Distribution Committee to visit the various war zones, and November 5, when he returned to New York and made his preliminary report of the conditions as he observed them, to the members of the Joint Distribution Committee and its constituents, at the Young Men's Hebrew Association, Lexington Ave. and 92nd St.

No more remarkable meeting has ever been held in this City. It demonstrated conclusively the unity of the Jewish race and the underlying principles of democracy which govern its spirit.

But New York, outside of the fact that there is centered here a large percentage of the Jewish population and wealth of America, has played a relatively minor part in the great plan of relief, for it is American Jewry as a whole that has contributed with unprecedented liberality and whole-heartedness to the call of their brethren across the seas. Every hamlet and village throughout the country has been enlisted in the cause and Committees have been formed in each, the large cities having had notable men at their heads. Dr. Cyrus Adler, President of Dropsey College, Philadelphia, and affiliated with every national Jewish Educational and philanthropic movement in America, is chairman of the Philadelphia Branch of the American Jewish Relief Committee as well as a member of the J. D. C. Col. Harry Cutler is Chairman of the Providence, R. I., American Jewish Relief Committee and a member of the J. D. C. United States District Judge Julian W. Mack is Chairman of the Chicago Branch of the A. J. R. C. and a member of the J. D. C. Rabbi Moses J. Gries of Cleveland, while President of the Conference of Reform Rabbis of America, attended the meeting at Temple Emanu-El, October 25, 1914, and first proposed the idea of a Union of American Jewry for war relief. Julius Rosenwald of Chicago, a member of the J. D. C. has done valuable work in the West through his large business connections. Peter Wiernik, as editor of the "Jewish Morning Journal" and a member of the J. D. C., likewise rendered invaluable assistance. Still another notable figure in the work has been Jacob Wertheim, member of the J. D. C. and Chairman of the Business Men's League.

The most recent powerful figure to enter the work of the J. D. C. is Herbert H. Lehman, who only a few weeks ago was elected its Treasurer. Mr. Lehman is one of the most widely known men in New York financial circles, but he is equally, if not better, known in the philanthropic world and is Treasurer, in this connection, of funds aggregating many millions of dollars.

LABOR ORGANIZATIONS IN SOCIAL SERVICE.

The Poalei Zion Societies of Baltimore have started a movement for the establishment of a Jewish Workmen's Institute, which will include, among many other things, a general meeting place for clubs, lodges, etc., and a Hebrew school. In order to facilitate matters, a conference of the representatives of the various societies was held on Sunday, November 19, where four hundred and fifty dollars were subscribed to the funds of the Institute and where also it was decided that a benefit concert and ball should be given during Chanukah week. At the conference there were delegates from the five societies of the Poalei Zion, from two branches of the National Workman's Verband, from the Junior Poalei Zion, and from the National Radical School.

Three hundred delegates representing more than 20,000 organized Jewish working people held a convention in Philadelphia and decided to inaugurate a campaign for $225,000 with which to build a Labor Lyceum, as a home and an educational center for all labor organizations.

The Workmen's Circle and Socialist Institute of Newark, N. J., composed of Jewish wage earners of all classes, has just purchased a building. The building is now being entirely remodeled and put into first-class condition, the entire labor being furnished free by members of the institute. The members are doing the work themselves outside of their regular employment hours, and so are accomplishing the almost herculean task of rising early mornings and again devoting their evening hours to the labor of love.

The Workmen's Circle and Socialist Institute comprises twenty branches of the Workmen's Circle and three branches of the Socialist Party. For some three years they have had provisional quarters during which time they saved $12,000, the cost of the new building. In their new home lectures will be held, as well as social entertainments. A library will be at the disposal of members, and all games will be provided for with the exception of cards.

On November 12, the Jewish workingmen of New Haven celebrated the opening of a new building, to be known as the Labor Lyceum. The Lyceum will be the permanent home and meeting place of the Workmen's Circle branches, the Jewish Trade Unions and the numerous Jewish workmen's organizations.

The Workers' Institute of Chicago is facing an interesting dilemma. This institution was organized as a "protest against the despotic and reactionary spirit prevailing in the Hebrew Institute" and in its preamble to the constitution, the organizers boldly stated that "freedom of speech and thought is the essence of human liberty and the Institute unreservedly commits itself to these principles. While all of the members are radicals, there are quite a number that are nationalistically inclined.

A week before the holidays a few anarchists demanded permission to use the rooms of the Institute for a YOM KIPPUR BALL. There was quite a difference of opinion but, at last it was decided that the institute could not afford to refuse the permission without violating the principles for which it stood. It so happened, however, that the police interfered and the Institute exposed itself to a great deal of criticism. The outsiders claim that this will be a death blow to the Institute, while the workers state that this episode made new friends who, while not sympathizing with the anarchists and opposing the idea of a YOM KIPPUR BALL, think that the Institute could not have done otherwise.

The Commissioner of Accounts of New York City, Leonard M. Wallstein, has just submitted to the Mayor the first complete report ever made in regard to city aid in institutions. Of $5,923,246.56 distributed to various denominations for maintenance and education, $928,017.24 is assigned to Hebrew organizations; $3,378,680.62 to Roman Catholic and the remainder to various Protestant and non-sectarian institutions. The value of property exempt from taxation is $25,721,250 for Hebrew institutions, $103,067,195 for Roman Catholics and for leading Protestant organizations $133,129,855.

WHAT THE JEWISH SETTLEMENT OUGHT TO BE

By Barnett R. Brickner

The problem, both from its theoretical and practical aspects of either Judaizing or universalizing that institution in Jewish life which for want of a better name is commonly designated in "Der Yiddisher Gass" as Jewish Settlement, Educational Alliance, Hebrew Institute, is very old. It dates back, as far as the organization of the Conference of Jewish Charities, which may be said to have been the beginning of the collective expression of the aroused consciousness of those Social Workers of Jewish descent, engaged in the various tasks of coping with the problem of Jewish "Waste."

In so far as the underlying principles of the philosophy of Jewish Social Service are still in the making, it should not be difficult to account for the constant popping up, at almost every Conference, of the question, "What is the Jewish Settlement?" Define its specific aims and purposes. What is its methodology of work, etc. Before stating what the Jewish Settlement ought to be, it is essential that we carefully analyze, and classify, two mutually related and fundamental questions, on which the solution to the problem seems to hinge. (a) The first question is—"What are your conceptions and beliefs of the process of Assimilation now at work in this country? Do you believe that America represents what Zangwill chose to call "The Melting Pot," where each national immigrant group coming to this country, and bringing with it, its distinctive national social loyalties, consisting of religion, literature, art, music, standards of living, habits and customs of life, in a word a Culture which in the old world had been tested out, and found satisfactory; that all this will be melted and fused with the culture of all the other immigrant groups arriving here, and that the resultant will be a new compound representing a new nation "Conceived in liberty and dedicated to the proposition that all men are created free and equal," whose religion will be Democracy and whose form of government will be a pure Republic; a nation with a new literature, art, religion and philosophy of life—which though based on that of the old world, will still be so entirely different, as to be hardly recognizable as such; which to use a scientific analogy will represent a chemical metathesis (fusion of elements) rather than a chemical compound (aggregate of them)? If you believe in this out and out assimilationist point of view, then the term Jewish Settlement is a misnomer, and a sociological paradox. It is a menace to the future development of this new National American Chauvinism. or (b) Do you believe that the Melting Pot is a pure sociological fiction proceeding from an apriori rather than a scientific and historical premise; and that in this country there will develop a mosaic of social and ethnic groups living side by side, and mutually enjoying the common political and civilizational phases such as the great public utilities of this country; that all these national groups will continue to develop their own autonomous ethnic culture and social life; each group playing to the very best of its ability its own musical instrument in the great American Symphony, with Mutual Admiration, Respect and Toleration acting as the Conductor of this Orchestra—with the common aim to produce in this country a new international nation, where will be eliminated the rub, the friction, and the prejudice so manifest in Austria Hungary, with its seventeen different national groups, or as in Turkey representing a triangle of billiard balls where only the mechanical triangle keeps the groups together?

Do you believe that here in this new Nation there will be created a Higher Freedom, which will grant to each group as to each individual, the liberty guaranteed by our Organic law that of free cultural, religious and social development, so long as this development does not jeopardize the inalienable rights of other groups to develop as they see fit?

Much has, is, and no doubt will continue to be written on this subject by the finest

minds in America—for it is without exaggeration the most fundamental problem before the American people today. A cursory examination of current literature reveals the names of Steiner, Jacob Riis and Mary Antin on the side of the Melting Pot theory.

Norman Hapgood, in a recent articie (see Menorah Journal Oct. 1916) on The Jews and American Democracy says, "Democracy will prove productive if it has a tendency to encourage differences. Our dream of the United States ought not to be a dream of monotony—we ought not to think of it as a place "where all peoples are alike," in this same spirit Randolph Bourne speaks (see foot note his article on Trans National America, Atlantic Monthly, July, 1916). "America," says he, "shall be what the immigrant will have a hand in making it, and not what a ruling class, descendant of those of British stocks which were the first immigrants, decide that America shall become— This is to be the great Inter National Nation—a world federation in miniature, a cosmopolitan federation of national colonies of foreign culture with the sting of devastating competition removed.' In this same vein Dr. Horace Kallen wrote in his article on Democracy versus the Melting Pot. (See Nation, Feb., 1915).

Our contribution shall be a new Internationalism. As a Jew emphasizing that Judaism is a life—the embodiment of a National Mission, which for its furtherance demands the self conscious existence of the Jewish People as a distinct religious ethnic, cultural and social group in this country embodying a historic consciousness—I feel my inclinations both intellectual and emotional, running parallel with the second thesis propounded. The Jew is a peculiar people, representing a positively different Weltanschaung than do the other peoples—its national and religious aspects being like the two sides of one coin, each incomprehensible and non-existent, one without the other. It is as impossible to have Judaism without the Jew as it is to have the Jew without Judaism, for as Dr. Leonard Levy well said in one of his recent sermons "A Jew without religion is like a woman flirting with virtue." A comparison, therefore, of the levelling assimilation processes at work upon the Jewish group in this country, with that of any other group, reveals the fact that with the complete annihilation of our national identity here, there comes also a dilution of our Judaism, so that instead of a Life it becomes merely a Creed, consisting of only a series of doctrines or dogmas which not being based on a *Method of life,* on *"a specific kind of conduct"* becomes easily interchangeable with other doctrines, presenting the anomalous paradox of Christian Science Jews, New Thought Jews, and a host of other incongruities impossible of rational analysis. This interpretation of Judaism as a life, as a loyalty to a historic consciousness is based on historical development. It is thoroughly spiritual and fundamentally religious. It is along national religious lines chiefly, that we as Jews, in this country must develop. It places the Communal interests and duties of the Jew higher than any one aspect. It says that the leading of a conscious Jewish Communal life on the part of all Jews is most important. It points out to each of the different institutions, functioning in Jewish life of America, *its* proper place and shows *it* how to contribute *its* share in making Jewish life one harmonious *whole,* supplementing and contributing to American life.

At this point the introduction of the following definition will, I believe, describe the modern Settlement. *A settlement is a center radiating the collective efforts of individuals acting as a part of the immediate community group or neighborhood and working for the benefit of the latter.*

To apply this definition to the institution commonly designated as the Jewish Settlement or Institute, we find upon analysis that it reveals the following characteristics:

(a) It does not make its appeal to humanity at large, as do the other Settlements, but rather limits itself to appealing to a definite social group Its scope is not limited merely to a certain geographical area but is primarily intended for a certain stratum—the Jewish immigrant and his children. This fact alone should make our Settlements not merely institutions dealing with Jews but *Jewish Institutions.*

(b) In Jewish Settlement work the institution is generally established by the

richer and more Americanized Jew, for the benefit of the poorer immigrant Jew. Whereas in the Gentile world the Settlement is established by the good, the pious, the virtuous for the benefit of reclaiming the vicious, and waste of society, who form the slum, the blot on the otherwise clean escutcheon. The Jew, not representing an inherited slum tendency, does not assume that because one is rich, and the other poor, that the former is more moral than the latter. The immigrant Jew, rich or poor, does not need moral instruction and would not accept the work of Social uplifters.

(c) The Jewish Settlement is primarily a place of *Education*, for learning, and for providing and pointing out, to the immigrant Jew those opportunities which America holds out for him. It is the function of the Jewish Settlement to strive not merely to help integrate the Jewish immigrant into America's political and civic life, and to foster its ideals and aspirations; but it is important that this integration take place through the re-evolution of those cultural mediums which the Jewish immigrant brings with him from the other side, namely an inseparable, and indissoluble love for his Religion, his keen love of learning and education, and an intense desire to live a specific Jewish life here, to perpetuate Yiddish and Hebrew and the host of other cultural elements which he brings with him. The Jewish immigrant on his arrival is an asset rather than a liability. The Jewish immigrant, no matter what has been said to the contrary, is imbued with a profound attachment to his religion. The Settlement which serves his needs should, therefore, be characterized by this same spirit. It should embody the Spiritual factors in Judaism; not merely preaching the great Jewish lessons of Righteousness and Social justice, so much needed in our American industrial and political life of today, but to act these principles out through initiating and participating in the great Social reform movements of the day to which the Jews in America have given such great impetus. The Settlement will teach the immigrant through stimulating his participations in the betterment of the neighborhood as Jews, that the best way of being an American citizen is to be a loyal and devoted Jew. It should point out to him that there is nothing contradictory between the basic elements of Americanism and Judaism, but that they are rather mutual and supplementary.

It is for these reasons that the Jewish Settlement must be Religious—Spiritual in its outlook, investing everything it touches with that connection. The Jewish religion still possesses the strongest reclaiming powers for the slum tendencies now beginning to form in Jewish neighborhoods, wherein liberty gives way to license, and self-control to free play of the senses and the sensual. The Jewish Religion, as Hapgood so correctly states, "not only makes against vice in general, but it also makes specifically against the vice of money setting in excess." A tendency which is sapping at the very roots of Jewish life in this country, and causing our people to become blind materialists.

In assuming this Spiritual character the Settlement must be tolerant, and not proselytizing in its attitude. It should further the independent development of the Orthodox, Conservative and Reform groups meeting under its auspices, and teach them the very valuable lesson of being tolerant to one another and to respect the opinions of each other. Such an attitude will slowly impress even the most Radical elements of the Settlement, with a finer appreciation for the value of religion, and slowly but surely win them over to the belief that the controversy between Religion and Science has long since lost its cogency.

Advertising in the sphere of philanthropic endeavor is becoming quite an art. The newly established sanitarium of the Jewish Consumptive Relief Association at Los Angeles, is rather unscrupulous as to the means. The make up of their pamphlet is a careful imitation of the publications of the Jewish Consumptive Relief Society of Denver. It contains also a facsimile letter of Dr. Rudolph I. Coffee, which to the unsophisticated reader may look as an endorsement of the Independent Order of B'nai B'rith. It is curious to know whether Dr. Coffee dreamed that his letter would be used in this rather unbecoming manner.

LEGAL DIFFICULTIES.

Dr. Paul Abelson, as it was reported in the daily press, was indicted by the Grand Jury as one of the directors of the company which is charged with the violation of the Donnelly Anti-Trust Law. Dr. J. L. Magnes has issued the following public statement which explains the situation:

"The indictment against Dr. Paul Abelson would be a ludicrous affair were it not a serious reflection on a man whose integrity is beyond suspicion. He is one of the best known Jewish social workers in this city, and is recognized by all who have come in contact with him as a man of the highest principles and devoted to the public welfare. He has been instrumental in solving many difficult industrial problems, and his fairness and impartiality have made him a most useful factor in the settlement of strikes. I have regarded my association with him as fortunate, and my confidence in him is unbounded.

"He became a director of the Harlem and Bronx Live Poultry Associates as the representative of the Kehillah at my request. I had been informed that the plan under which that organization was established had received the unqualified approval of the District Attorney. The evidence presented on that subject seemed to be of the most conclusive character.

"The Kehillah had for more than five years been engaged in an effort to remedy serious abuses which have arisen in the kosher poultry business. The Orthodox Jews, as is well known, will eat only such poultry as has been ritually slaughtered under Jewish religious auspices. The frauds and swindle which have been practiced upon the Jewish public, and especially upon its poorer members in this connection, are beyond belief. Not only are they called upon to pay for over-weight due to all manner of dishonest practices, but a large proportion of the poultry sold to the Jewish public as kosher is in fact not so. The result is to create complete demoralization in the religious life of the Orthodox Jews of the community. In recent years, in consequence of this fact, there have occurred strikes and lockouts, riots and raids and a disturbance of the public peace, and the Baff murder is a direct outcome of the chaos which has existed.

"It has not been pleasant for the Kehillah to deal with this situation. Because it has attempted to prevent and obviate the fraud and exactions to which the public has been subjected, it has incurred the enmity not only of many dealers in poultry, but also of a certain class of lawyers, politicians and gangsters. It has, nevertheless, regarded it to be its duty to find suitable remedies for those intolerable conditions. When, therefore, it was assured, during the past summer, that the District Attorney had approved of a plan for the regulation of the industry, the Kehillah regarded this as an opportunity to serve the public by designating Dr. Abelson as an agency to prevent unjust exactions and extortionate charges. When, some time ago, it was learned that the District Attorney questioned the legality of the plan and claimed that he had been misquoted, Dr. Abelson at once ceased his connection with the poultry dealers' organization.

"Dr. Abelson has not in any way profited personally from his connection with this business. He received a regular salary from the Kehillah. Whatever amount he was to receive for his services from the poultry dealers' association was to be applied by him on account of his salary. It is apparent that interested persons imposed not only on the District Attorney, but also on Dr. Abelson and the Kehillah.

"It is our purpose to continue our interest in this subject, and through constructive suggestions, to do whatever is humanly possible to put an end to the disgraceful conditions which surround the poultry industry.

"District Attorney Swann is quoted as saying that I receive $10,000 a year salary from the Kehillah. I receive no salary from the Kehillah whatsoever. I am greatly surprised that Judge Swann should have been thus quoted.

EXCERPTS FROM REPORTS.

Mr. Saul Drucker, Superintendent of the Hebrew Children's Sheltering and Protective Association of Baltimore, speaking in his annual report on the care of delinquent children placed in the institution says:

"In the majority of these cases, I have

found that the children were more sinned against than sinning—the lack of proper home influence and environment had thrown the youngsters upon the streets and left them to their own resources. It was inevitable that delinquency should be the result.

"I have lately been favored with the following criticism very frankly expressed: "Why should those children placed in your institution classed as truants and delinquents cause you any trouble. Don't they receive good treatment, plenty of freedom, healthful recreation, and enough jolly times to keep them too busy to think of "running away" or playing truant, etc?" My critic little thought what a tribute was being paid to our work! If every neglected child of normal mind would be fortunate enough to find itself in good home surroundings, with kindness, sympathy and freedom supplementing the home influence, there would be no delinquency problem.

"I have often been asked whether there is not a specific danger in taking a child with a "record" against him, in an institution, as he might contaminate the other and more susceptible children. To this question, I will give an emphatic "No!" If the spirit and influence in the Home is such that the children are imbued with the principles of honor and loyalty, one little evil spirit will hardly be able to wield so strong an influence in so very short a time, especially since he is under watch and guard, so to say, (though of that fact he is not cognizant), as to overthrow what long patience and care succeeded in implanting. Besides, one little tacker is enough at one time; when he has been made to see the errors of his way, he is no longer delinquent and another "experiment" may be taken. On the whole, while the time of conquest varies with different individuals, the little miscreant who is after all a boy, and a very human boy at that, succumbs rather sooner than later. And when the time comes, that the transformation from "evil spirit" into a monitor has taken place, and a tough little stranger who had defied the Juvenile Court is put under his charge, who more competent than he, who knows and understands all the "tricks" and subterfuges in the curriculum of the street waif, to guard and warn and counsel? It is a rare picture of psychological interest when one of these "governors" after several failures with his charge, in desperation brings him before me to enter a formal complaint; and requests my assistance in subduing him. And most remarkable of all, he is so outraged at the lack of propriety in the other, that he could chastise without mercy—but then such severity is a common human failing.

Garfield A. Berlinsky, Executive Director of the Federation of Jewish Philanthropies of Montreal, in addressing a meeting of the Incorporators of the Federation and Contributors to the organization fund, proposed the adoption of a plan of a Federation, which while including the joint collection plan, tends more toward real merger and places with the central body power actually to coordinate the various activities; to eliminate those which, having served their respective purposes, need be no longer continued; to bring together into one department of the central organization, agencies engaged in the same kind of work; and to establish as departments of the federation, new movements when conditions warrant. The central body, composed of representatives of societies and of subscribers generally, is then in position to establish uniform methods and actually to exercise such control over the philanthropic effort as a whole, as is essential to the highest efficiency.

In discussing the difficulties Mr. Berlinsky said:

"Perhaps we have been inclined to over-emphasize the difficulties in the way of securing the consent of individual societies to the federation plan. As a matter of fact, each of these societies has only a comparatively few members actively participating in the work and who might feel personally concerned in any change that might take place. These may be presumed to be open-minded and reasonable, and, once a form of organization is devised to improve the charity situation as a whole, their concurrence and support may be expected. Their

services to the community should not be disregarded. The situation should be handled with patience and there should be constantly in mind the thought, that, in addition to money and power, the Federation will need, for its highest success, the good will and hearty co-operation of our people throughout the community."

CONVENTION OF THE FEDERATION OF JEWISH FARMERS

The Eighth Annual Convention of the Federation of Jewish Farmers of America took place in New York City from November 29th to December 2nd.

At the business sessions the delegates reported that they have had a very successful year. The officers of the Federation also reported that the various co-operative undertakings fostered by the Federation have made progress, among them the Co-operative Fire Insurance Company of Sullivan and Adjoining Counties which has over 600 policies and about 1¼ million dollars worth of insurance in force. Over eighty thousand dollars was saved to the policy holders in premiums in the 3⅛ years that the company is in existence.

The First Farmers Savings and Loan Association operating under the Land Bank of the State of New York, and thus far the only farmers organization established under the law, reported a growth from a capital of $9,000 to nearly $40,000. Twelve loans were granted and hundreds of dollars were saved to the farmers in bonuses.

The nineteen Co-operative Credit Unions are making steady growth and three more of them in New York State were incorporated under the New York State Law.

Nearly $5,000 was collected by the branches of the Federation for war relief as compared with about $500 the year before.

In addition to the Hurleyville Co-operative Creamery, another cooperative creamery was started in Ellensville, New York.

The Co-operative Purchasing Bureau sold about $15,000 worth of goods during 1916.

Throughout the year the Federation officials settled many controversies by arbitration instead of permitting the members to go to court.

About 100 educational demonstrations and meeings were held during the year with an attendance of several thousand. Efforts were made to hold special meetings among boys and girls and farm women.

The yearly publication of the Federation known as the Jewish Farm Almanac and Buyers Guide was increased in size and a new publication was inaugurated known as the Jewish Farmers Vacation Guide.

The following officers and Executive Committee were elected for next year:

OFFICERS

Eli Greenblatt, Botsford, Ct., President
I. D. Wolf, Centerville Sta., N. Y. Vice-President
J. W. Pincus, New York City Secretary
Dr. Paul Abelson, New York Ctiy Treasurer

EXECUTIVE COMMITTEE

Morris Levitt, Ellington, Conn.
Isaac Neleber, Colchester, Conn.
Louis Busker, Newton, Conn.
A. M. Kuntz, Iselin, N. J.
Jos. H. Cohen, Woodbine, N. J.
Moses Wolf, Perrineville, N. J.
Morris Halprin, New Brunswick, N. J.
Jos. Konner, Pinebrook, N. J.
Sol Grudin, Perrineville, N. J.
Samuel Hein, New York City
Meyer Apple, Parksville, N. Y.
Louis Rosenblatt, Glenwild, N. Y.
Harris Goldberg, Fallsburg, N. Y.
Jacob Weiner, Ellenville, N. Y.
Samuel Schindler, Hurleyville, N. Y.
Nathan Cohen, New York City.
Jacob Horowitz, Attleboro, Mass.
Morris Seidman, Hinsdale, Pa.

Virginia Olcott, a resident of School Settlement of Brooklyn, has compiled a number of short plays under the title of "Plays for Home, School and Settlement" (published by Moffat Yard & Co., $1.00 net). With the exception of one play dealing with Christmas, they can well be used by our Jewish settlements. They fill a need for simple plays by young boys and girls. The book is illustrated so as to aid in costuming and contains directions that will be found most helpful to those coaching settlement plays.

JEWISH SETTLEMENTS AND SOCIAL CENTERS

By Charles S. Bernheimer

The programme of a Jewish settlement or communal centre involves the conservation of Jewish consciousness, the development and maintenance of a normal social life, and the process of making the Jewish immigrant part of the web and woof of the nation. The extent to which one or the other or all of these shall be undertaken depends upon the local conditions, the plans and purposes of the educational and recreational authorities of the municipality, and the personalities undertaking the work of the centre.

It was at one time considered desirable that such a centre should maintain classes for the English and academic education of the immigrant. In a number of communities this work is now undertaken by the school authorities, and there appears to be little necessity to devote attention to this particular activity. In communities where this work is not so undertaken, or where it appears to be insufficiently done, it is necessary to have English classes for immigrants. "English first" is at present a cry shouted by those who would Americanize immigrants, and in the pursuance of that cry we must have more systematic English education in our evening schools for foreigners. We would go a step further in the process of Americanization and undertake the education of our Jewish immigrants in what is ordinarily called civics. Consequently, lectures on American history and government are desirable. These should be given in Yiddish for those to whom English is a foreign tongue. They should not be merely for the purpose of enabling a man to obtain his naturalization papers, but to acquaint him with the philosophy and experience of our government and nation in order that he may take an active part in its political development. Therefore, the programme of a Jewish centre should include instruction in Yiddish and English in the history and principles of American government.

Making the Jewish immigrant and his sons and daughters part of the body social is also an essential part of a programme. I, therefore, would encourage social functions at which the less Americanized gather together and are given the opportunity of dancing and entertainment under refined conditions. The settlement is in a better position to supply the atmosphere than commercial places of entertainment, including dance halls and so-called social clubs. The personalities of the settlement leaders are, of course, valuable factors in aiding in the proper moulding of the men and women so assembled. As Yiddish is the language closest to many, it may be utilized in the entertainment portions of programmes, and the work of dramatic societies formed from among Yiddish-speaking young people themselves can be made a valuable medium.

The promotion of the social life of the more Americanized element of the young people is also of prime importance. Though playgrounds and recreation centres are provided in many instances by the municipal authorities, a Jewish settlement house, by its intimate contact and sympathy with these young people, is an influence on their moral and social careers which I would fain see given up. We all know that our greatest difficulty is the abnormal relationship that exists between parents and children, and that it becomes the function of the social worker to aid the boy and girl whose home conditions, street surroundings and local habitat contain the germs of degeneracy or criminality. I believe, therefore, that the utilization of the dance in the Jewish centre is an important element.

The club, too, is most essential. The personality of the club leader is an invaluable instrument for leavening the lump. Here, another of the trinity of ideals for which the Jewish settlement should stand, may be introduced, namely, the conservation of Jewish consciousness. Inasmuch, however, as the clubs

are largely self-governing bodies, Jewish elements must often be gradually introduced. Our boys' and girls' clubs, in imitation of the young people around them, do not of their own accord ordinarily include Jewish topics. In this connection, the Zionist clubs set a very good example. Although a non-Zionist myself, I am glad to have such clubs working hand in hand with other clubs, so that the latter may obtain some of the spirit of the former.

It is quite possible to have Jewish plays made part of the programme of clubs and Jewish themes for orations, declamations and discussions.

Finally, in view of the inability of parents themselves to draw the young people into synagogues, it becomes part of the activity of a Jewish centre to provide some means whereby these young people will be given the opportunity of obtaining Jewish instruction and retaining the Jewish spirit. The appeal must be made on the intellectual as well as the emotional side. Consequently, I believe in the desirability of a young people's modern synagogue with a traditional service in Hebrew and English and an English sermon. The center should include instruction in Jewish history, Biblical and post-Biblical, and in Hebrew.

There are other features which are of importance, but which cannot be dwelt upon within the limitations of this article. For instance, I believe it is the business of the Jewish centre to aid Jewish boys and girls in deciding on their life careers—what we call vocational guidance nowadays. The settlement should also be interested in the promotion of trade and technical education and, therefore, make proper propaganda therefor. It is desirable to meet with the parents to discuss the problems affecting their relations with their children. It is the business of the Jewish settlement to take up matters in regard to delinquency among Jewish young people unless there is a specific agency for this purpose. In other words, the programme of a Jewish settlement is not fixed in its details. It must keep in mind the fundamentals presented and adapt its programme to the local conditions. Where the financial and moral support permit, I would much enlarge on the work of the Jewish settlement, for I consider it an all-important communal agency, capable of reaching out into numerous social needs of a community.

The Y. W. H. A. of Kansas City, Mo., set forth upon a novel enterprise, the production of a moving picture play, for the purpose of raising funds to equip a girls' department in a proposed new communal building.

The scenario was written for the purpose by Herbert M. Davidson, a young Kansas City man, and the parts were taken by local people, including the members of the different boards. The story told by the picture emphasizes the essence of the organization's effort for the social good.

Irma and Sonia, orphans in Russia, are assisted by the Karanoffs, a Christian family, to come to New York. There they obtain work in a factory, but because of their ignorance as to the manipulation of the machinery, they are soon discharged. They find it impossible to support themselves in New York, and upon the advice of their landlady, they come to Kansas City. Here they succeed in finding work, by the help of the charity organization.

Sonia, the younger, falls into bad company and elopes with a young scalawag, but is brought back by her sister. Irma has joined the Y. W. H. A. and there meets Mr. Hagelman, a wealthy bachelor. As time goes on she is forced to seek the advice of Mr. Lorie, President of the Y. M. H. A., as to what might be done with Sonia's husband. Mr. Lorie finds a position for the youth, and Sonia's troubles are over.

Irma is then free to accept the attentions of Mr. Hagelman and the affair progresses speedily. Upon their wedding day, Irma remembers the Karanoffs and pays her debt to them. So the story ends with the happy solution brought about by the work of the two organizations.

It is hoped that the picture, besides bringing in a tidy sum, will perform a real social service in bringing to the attention of the people the forces for good and evil that exist in the city.

CLOSING THE GAP BETWEEN THE YIDDISH SPEAKING PARENTS AND THEIR ENGLISH SPEAKING CHILDREN

By Samuel M. Schmidt, Supt. Jewish Settlement, Cincinnati, O.

To one who has come in contact with the life of our immigrants, it is quite evident that there seems to be a constant process of estrangement between the superficially Americanized children and their immigrant parents. These parents are gradually losing all influence over their children, and in many instances have absolutely no hold on them whatsoever.

The reason for this process of estrangement, it seems to me, is more or less obvious. In their own home these parents had to look out for the education of their children and they encountered many difficulties. It was not an easy matter to send their children to school, for they had to pay for it and it was up to the parents to see that their children attended school or Cheder regularly. Now what happens when these parents come over here? They are immediately impressed by the great effort made on the part of the community for the education of the children. Here they don't have to pay for the education which they found so hard to get in their own home, and not only that, they see that their children are compelled to go to school and that the truant officer compels them to go regularly. Then they are still further impressed by the constant effort on the part of private agencies, such as Settlement Houses, who are striving to supplement the work of the schools with their activities. All of this makes the parents feel that the educational and moral welfare of their children is, indeed, very well taken care of by outside agencies, and being taken up with their daily struggle for existence, they are but too glad to shift the responsibility of the educational development of their children upon others who seem so willing and anxious to assume that responsibility.

Our immigrant parents, on the other hand, are very slow in adapting themselves to their new environment, and the very rapid process of Americanization of their children makes these parents feel like "back numbers," as they say in slang, and with that feeling comes the general feeling of helplessness and loss of confidence in their abilities. The children instinctively recognize this feeling on the part of their parents, and this further aggravates the process of estrangement between them. And so we see the gap between the children and their foreign parents is constantly growing wider and wider. Soon the children begin to look with derision on their parents because of their inability to speak English properly and to them the experience of their parents in the Old Country and their knowledge of Yiddish seems to be a disgrace.

It is mainly with the object of closing up this gap that the Natzionalle Radicalle Schule Movement was started about six years ago. There are those who tell us that this movement is simply nationalistic and has for its aim the preservation of the Yiddish language, but practically it serves in bringing about a better mutual understanding between the Yiddish speaking parents and their children. The children of the Natzionalle Radicalle Schule (Yiddish Folk Schule would no doubt be a more fitting name) are given instructions in Yiddish, in Jewish history, principally of recent period, and in Hebrew. The children are told about the Jewish life in the countries from whence their parents come. Every effort is made to acquaint the children and interpret for them the mode of living of their parents and their people in the Old Country. Through this kind of training the children soon learn to respect the Yiddish knowledge of their parents and they begin to look up to them because of their intimate acquaintance with the wonderful life about which the children are now learning for the first time. They begin to ask their parents questions about it. They come to ask the meaning of some Yiddish words or phrases, and

in return, perhaps, they explain some English words to their parents. All of this brings the parents and children in closer touch with one another and the children begin to appreciate and feel proud of the Old Country experiences of their parents. Furthermore, the children make use of the Yiddish which they learn in assisting their parents in Americanizing themselves. The children are better able to interpret to the parents the work which they do in school, and the work of other American institutions. It is really wonderful to see how proud these children feel when they can explain to their parents things in Yiddish.

There are some who fear that these children, because they learn Yiddish, will not become thoroughly Americanized. In my opinion, however, this is not at all founded. If the instruction in Yiddish is going to counteract their public school training, then we must admit that the public school system is very weak. The Americanization force of our public school system is a powerful one and we need have no fear on that score. Furthermore, we are teaching our children French and German and other foreign languages, and we never have any fear that those languages will interfere with their Americanization. Why then should we have such fear about Yiddish? Personally, I have been deeply impressed by the work of the Natzionalle Radicalle Schule, by their methods, and by the results they have obtained, and when we take into consideration the limited financial backing which they have received thus far, we may certainly wonder at their progress.

CONVENTION OF THE COUNCIL OF YOUNG MEN'S HEBREW AND KINDRED ASSOCIATIONS.

The second biennial convention of the Council of Young Men's Hebrew and Kindred Associations was held last month and undoubtedly marks an important epoch in Jewish communal effort at this convention. Judge Julian W. Mack, President of the National Council, made a fervent plea to the delegates for the conservation of Jewishness in themselves, in their community and on the broader field of the entire nation; Mr. I. E. Goldwasser, Chief of the Board of Experts, rendered a report showing the remarkable progress made by the Council during the past three years; and as the result of that the Southern delegation offered a resolution which was unanimously adopted that the Council take steps to add to its endowment fund by one-half a million dollars, so to enable it to extend its rapidly increasing scope of activities.

The report of the Chief of the Board of Experts stated that "there has been a tremendous growth in the number of Young Men's Hebrew Associations in the last ten years. It may be due to the increased appreciation of the value of preventive work. It may be due to increased dependence upon the young man and the young woman for the conservation of what is most worth while in Jewish communal life."

The Council is in touch with over 300 organizations and numbers over 50,000 members.

Over half a million dollars a year is being spent in budgets in organized institutions that have regular budgets.

In twenty-nine associations reported upon, there are over 200 classes continually at work."

There are about fifty associations that occupy entire buildings, or rent entire buildings.

Forty-three of these associations conduct religious work of some type or other, on an organized basis.

There are 733 clubs in these organizations with a membership of 17,547, as compared with 291 clubs last year, with a membership of 6,637.

With reference to building campaigns conducted during the past three years the Council succeeded in helping to raise for local associations nearly $700,000 not including in the estimate the $280,000 which Mr. Benjamin S. Washer reported upon as having been raised in the South. This does not take into any account the various membership campaigns conducted.

The account of the work of the Army

and Navy Department of the Y. M. H. A. is quite interesting.

Mr. Younker now in Douglas, Arizona, carrying on the work of the Y. M. H. A. organized a complete Y. M. H. A. in San Antonio, established headquarters at Laredo and in addition to that conducted services at Douglas, at Eagle Pass, at Brownsville and at McAllen.

It has given to the men reading quarters, supplied them with writing material, shipped thousands and tens of thousands of cigars, pipes and smoking tobacco and provided games. Donations were sent of soap and boxes of talcum powder, tooth and hair brushes and combs.

Most of the sessions of the convention were devoted to conferences open to the delegates from associations in all parts of the country, and arranged to give the practical help in their various activities.

At the final session of the convention the following members of the Board of Managers were re-elected: M. C. Sloss, San Francisco; Felix M. Warburg, New York; Irving Lehman, New York; Samuel Greenbaum, New York; David A. Ellis, Boston.

The staff of the National Council is composed of I. E. Goldwasser, Director; Falk Younker, I. A. Goldsmith, Louis Brenner, Field Secretaries; Lewis Landes, Executive Secretary, Army and Navy Committee; Emma Zuckerman, Office Secretary.

HOW TO CONDUCT A SMALL INSTITUTION ON THE COTTAGE PLAN

By A. Lincoln Krohn, Fairview, Penn.

In training our children for all-around efficiency, our experiences, though covering but a short period, have demonstrated to us the effectiveness of self-expression as a basis for the child's development. The many aspects of his life representing as they do his plane of experience, presented the sources from which he could draw his opportunities for such self-expression.

Home Training—As a resident in the cottage, the obligation rests ppon the child to do his share in maintaining it in order and in cleanliness, to aid in making it serve well the purpose for which it was built. A self-appointed task such as this eliminates whatever of monotony and drudgery attaches to such work. Moreover, by distributing and redistributing the duties, by setting standards of efficient workmanship, by instituting a system of daily inspection and criticism, his training for economic efficiency is given impetus. It helps to develop in him those qualities of industry, responsibility, cheerful co-operation, initiative which make for independence and self-reliance; and more, by indelibly impressing upon him the ideals and standards which are the foundations of a well-ordered, well-kept and altogeher happy home, it creates in him a desire to take back with him to his parental home the better things which he has been accustomed to enjoy in the cottage and to help reconstruct it accordingly.

Civic Life—To prepare the child to appreciate and to intelligently assume his social relations, duties and rights, is the motive for offering him civic activities. To this end, we have established a miniature Republic, a Court of Honor, and a Council of Big Brothers and Big Sisters, offering upwards of thirty-five opportunities for the development of leadership, executive ability, initiative, responsibility and helpfulness.

The workings of this self-government scheme penetrates every aspect of the child's life in the cottage. It concerns itself with matters of economy, refinement, entertainment, athletics, scholarship, home correspondence, sanitation, care of the house and grounds.

The Council of Big Brothers and Big Sisters is designed to encourage a spirit of helpfulness and service on the part of the older children, by giving them opportunities for entering into serviceable relations with the little ones who need direction and care.

As the child is not shielded from the painful consequences of interfering with natural forces, so also should he not be shielded from punishment for violations

of the conditions of social life. At the same time we should feel that the aim of discipline should be less and less of a punitive and more and more of a corrective and constructive nature. Translated in terms of self-expression, our aim should be to awaken in the child a desire to overcome the present self and rise to a higher one. The Court of Honor was established to assist him in appreciating the value of self-mastery for greater personal efficiency. Morever, disciplined by his own peers with the active consent and sympathy of the superintendent, he will soon realize that only by his own conscious, self-willed effort to choose to do what is right will the happiness and welfare of the other children be enhanced.

Social and Recreational Life—Merely to catalogue the facilities we offer our children for the enjoyment of a rich and spontaneous social and recreational life would indicate how little more there is to be desired in the way of athletic equipment, games, books, magazines and entertainments. Space will not permit. However, the mere possession of such facilities does not create a rich play life. Opportunities for the use and enjoyment of these facilities through athletic contests, indoor games, tournaments, reading hours, local plays, celebrations of National and Jewish events, manual and aesthetic pursuits, and contact with God's Great Out-of-Doors are essential in making them play a definite part in the child's life.

To introduce such activities and to make them an end in themselves, for the amusement and entertainment of the child, would be to lose an opportunity, rich in possibilities, for character building. Play life is also nature's way of preparing him for the serious business of living later on. It helps him to develop a greater respect for others, the habit of co-operation, self-sacrifice for the good of a group, quickness and accuracy of thought and judgment, promptness of decision, the power to co-ordinate his physical attainments for the service of the mind, a love for the beautiful and a discrimination for the better things.

Educational and Vocational Life—Owing to a controversy regarding the admissability of our children to the nearest public school, we had occasion to organize and conduct a school at the institution for a period of seven months. Quantitatively we accomplished two things: first, we covered twelve months of school work in seven, and, second, we reduced the percentage of over-age children as to school grading by eighteen per cent. This was made possible by eliminating unnecessary vacations, by organizing special classes for backward children, and by instituting a scheme of supervised home study. But the more gratifying result was that the children manifested a greater interest in their school work and developed in those qualities of observation and independent research which transmute mere instruction or information into personal efficiency. The reason for this was not hard to find, for by using their knowledge of their home geography, their reading, the financial and dietary problems of the institution, their self-active life in the cottage, as the source from which to draw the materials for their school work, emphasis was laid more upon what they themselves brought into their school work than what they got out of it. We needed only the facilities for preparing the children vocationally for life, and the necessary time within which to perfect the organization of such a scheme of education to make this phase of the child's life rounded and complete.

At the present time our children are attending the public school, receiving such educational opportunities as rural schools offer. Under such conditions, and in order to serve the best interests of the children, our duty resolves itself into co-ordinating school and home interests so as to make them mutually helpful; to provide such supplementary work at the institution as will enable the children to leave us at the age of sixteen fully equipped educationally and vocationally to make their way in life.*

Religious Life—We have yet to give impetus to the child's religious nature. His training for individual power and social adjustment has already indicated to him the moral duty which he owed to himself and to the rest of the

world. He must now add purpose to his training by dedicating himself to the service of God. The God-idea must be the mainspring of his conduct, must hallow his very life. In the abstract this means little or nothing to the child. To make it a force in his life it must be supplemented and strengthened by those observances and institutions of his faith which bring home to him, "by striking and picturesque methods, the lessons which it teaches." With the observance and celebration of Festivals and Holy Days, with attendance at divine services and active participation therein, with classes for the study of Jewish History, with the observance of the traditions and customs of the Jewish home, with an altogether healthful Jewish atmosphere, we are surrounding the child with abundant opportunities for the expression of his religious nature.

Finally, to stimulate and to inspire the child with this self-active interest in his self-development, we need but to give that personal touch and comradeship which gives it motivation.

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*Since the above article was written it has been decided to continue the Institution School. The school will offer as complete a general and vocational education as is possible within a period of nine years (grammar and high school included). The administration of the school will be based on the principle of self-development which underlies all the other aspects of the child's life.

THE JEWISH COMMUNITY LIFE OF PORTLAND, OREGON

By Isaac Swett

There are few, if any, communities of Portland's Jewish population so rich in organized civic institutions, whether we have about 7,000 as estimated by Rabbi Wise or about 10,000 as estimated by some others. We shall describe only two of our most important institutions.

First, can well come our Neighborhood House, instituted by the Council of Jewish Women of this city. Formerly, the Neighborhood House was a settlement house. Its purpose is to reach the poor and the newcomer and to give to them healthful facilities they could not otherwise obtain. It is interesting to note that the effort is to eliminate charity in the work and to promote independence and co-operation, and so a provision is made that every participant pay $1.00 a year as membership fee.

The building is a fine three-story structure, stands on a tract of land 100 feet by 100 feet, and altogether represents an investment of over $50,000. The chairman of the committee having charge of the Neighborhood House is, and for fifteen years has been, Mrs. S. M. Blumauer. By far the greatest measure of success of this institution is due to her. That she has been its head these many years, is not at all due to compliment but in recognition of the fact that she was the real head of the institution. It is to be extremely doubted that more than a fraction of the work of this House could have been accomplished but for her.

The purpose of the Neighborhood House is to make it a community center, but the great place it holds in our city can be better understood upon perusal of its many activities. It includes a kindergarten, sewing and cooking school, printing shop, English, Hebrew, Yiddish and religious classes, medical and dental clinics, clubs for the study of English, and Yiddish drama, Hebrew literature and Jewish History, a story

hour for the children, a pool table and a reading room.

The kindergarten held during last year an enrollment of 106, the sewing school an enrollment of 114, the two sewing classes registered 54, the gymnasium 221; the English classes are of immense value to the immigrants and people of all ages study regularly. There is a day school assisting the very recent arrivals and a night school for others. The Hebrew school is in charge of C. A. Press, and is conducted in conformance with the orthodox principles. There are five classes holding 217 pupils. The Sunday School has an enrollment of 130 children.

The Neighborhood House Penny Fund has been instituted to encourage thrift and saving, and very well serves that purpose. There is a dispensary and connected with it also visiting nurses. During the year there were treated over 1,300 patients, and over 400 visits made by the nurses. There were 70 operations for adenoids and tonsils, and a large number of vaccinations. There is also connected a dental clinic, where a very small charge is made for dental operations, save to those who cannot afford it, who are treated without remuneration. Dancing lessons and formal dances are given. Talks are given to the boys upon social hygiene. A movement has been started for carrying on various forms of industrial work, a reliable boy being placed as foreman over each group.

The Camp Fire Girls, Young Folks Dramatic Club, Workmen's Circle, Jewish Literary and Dramatic Club, Hebrew Literary Society, Ladies' Auxiliary, Jewish Women's Sewing Society, and the Board of Education of the Hebrew School hold regular meetings during the year.

The B'nai B'rith Building—The B'nai B'rith Building is a club building, representing an investment of over $50,000. It is not, as its name implies a "B'nai B'rith Building," but an independent institution open to every Jew or Jewess whether a member of the Order or not, and conducted by a body of fifteen directors as an independent corporation. But the group that first conceived the idea of the building and the active forces of this institution today are members of the B'nai B'rith and the two lodges of this city are deeply interested in its welfare. The group of men first conceiving the idea of this building believed that there was too little opportunity for social and intellectual intercourse among the Jewish people, and mainly of the Jewish young people of the middle and poor classes, that there was much estrangement from Jewish life and Jewish aspirations, that there was a tendency to drift away from Jewishness, that there was almost a total lack of association between the well-to-do and those not well-to-do. The purpose was to best meet these conditions by providing a suitable crucible as a leveling of these conditions.

Here are beautiful lodge rooms, a splendidly equipped gymnasium, hand ball court, billiard and club rooms, locker rooms, shower rooms, a large tile-lined swimming pool, library and social room. An instructor for gymnasium and swimming is employed and gives all his time thereto. Sunday evenings a fire-side circle is provided and is proving an attractive feature to a large number of young people, gathering for social and intellectual entertainment.

The dues of the members are $1.00 a month and these dues, together with the rentals paid by Jewish organizations meeting in the building, pay the running expenses of the building.

It has the good features of the club and the gymnasium, swimming pool, billiard room, library and hand ball court, etc., that well serve to place the members on a common ground. There is a development of other distinguishing features than those marked by money or lack of it, and there is an opportunity to appreciate the value of religious kinship.

New residents at the Council Educational Alliance of Cleveland, Ohio, this season are Miss Grace Goldberg, who comes to be Friendly Visitor and Immigrant Investigator, Mr. Sam Robinson, the new Director of the Boys' Department, and Mr. Lewis Drucker.

FIELD REVIEW

During the month of November the Field Secretary visited the Pacific coast for the purpose of studying community needs and stimulating Jewish social service effort. While a detailed report will be presented to our readers at some future time, a bird's eye view may be of interest now:

Seattle, Washington, a comparatively new community, recently has been augmented by a considerable number of newcomers from the East, comprising about fifteen hundred oriental Jews and a few hundred immigrants who came from Russia by the way of Japan. The majority of the old settlers are connected with the Temple and belong to the so-called reformed group. Rabbi Samuel Koch is an earnest and aggressive worker and has considerable ability as an organizer. He is a devoted follower of American Reform and has succeeded in instilling a strong religious and communal spirit among the members of his congregation. He is quite prominently affiliated with all civic and social activities of the city. The editorials of the "Temple Tidings," a bulletin issued under the direction of the Rabbi, contains very interesting material dealing with local communal problems. About a year ago a thorough statistical study was made of the congregation. At that time there were 206 members, including their families, they represented a population of about 800. The probability is that on the whole there are not more than 1500 persons (including children) who may be classed among the reformed element. There are two relief societies closely connected with the Temple: Men's Hebrew Benevolent Society, and the Ladies' Hebrew Benevolent Society. Rabbi Koch takes the stand that persons not affiliated with the Temple are not qualified to have a voice in the development of Judaism and, therefore, suggested a few months ago that the Ladies' Hebrew Benevolent Society be changed into the Ladies' Hebrew Benevolent Society of the Temple de Hirsch. Recently the Caroline-Kline-Galland Home for the Aged and Feeble Poor was dedicated. This institution is to be supported by a fund over a million dollars, bequeathed through the will of Caroline Galland in 1907, whereby the management of the home was left to the Temple de Hirsch and the Benevolent Society. Among the other institutions supported largely, if not entirely by the same group, mention should be made of the Jewish Settlement House, which is conducted under the auspices of the Council of Jewish Women. Seattle has also quite a prosperous Young Men's Hebrew Association which is in no way, however, affiliated with the Temple. The B'nai B'rith is also quite active and there are a number of mutual aid societies including a branch of the National Working Men's Circle which owns its own building. The Orthodox constituency has recently erected a beautiful and pretensious modern synagogue. There are five or six places of worship representing different factions and led by different "rabbis,' who, judging by public opinion inspire neither respect nor confidence. In the sphere of social service we find among the orthodox, two Benevolent Societies, one presided over by men, the other by women, there is also a free loan society and a few smaller organizations of a charitable character,

The immigration coming into the Port of Seattle is rather of a recent origin. —it began in July 1915. At first, the I. O. B. B. and private individuals, charitably inclined, assisted the immigrants as much as they could and tried to handle the problem till the organizaton of the branch of the Hebrew Sheltering and Immigrant Aid Society, which is at present the only agency dealing with the recently arrived immigrants.

It seems that the majority of the immigrants leave Seattle. In the beginning they consisted of unattached young men, while lately the numbers have decreased, and the immigrants are women and children who have come to Seattle to join their relatives living in the interior of the country. The immigrants that are remaining in Seattle formed an organization and are renting a room for

social gatherings. They give weekly performances in Russian and Yiddish and have literary evenings and entertainments.

On the face of it the conditions are quite satisfactory and there seems to be no specific Jewish problem as far as dependency and delinquency are concerned. A further inquiry, however, reveals a situation requiring immediate attention. The Jewish population of Seattle cannot be accurately determined, but from all evidence there are probably not less than 10,000 persons.

It is natural that in a population such as this, there should be a certain amount of dependecy, especially because of the fact that quite a large number are recent settlers in Seattle.

The records of the department of Public Welfare and the Charity Organization Society indicate an inordinate amount of Jewish dependency. The Jewish relief agencies with the present arrangement are unable to meet the situation; there are no professional workers in the field; the methods of case treatment are obsolete, and the work is done without proper records or systematic investigation.

There is no effort made to cope intelligently with juvenile delinquency nor is there any attempt at constructive social service. The Field Secretary therefore utilized the courtesy and interest of the community leaders and presented in a number of conferences called for this purpose, the necessity of a Federation of Jewish Social Service activities and the need of professional leadership, which is absolutely lacking in the city. His views seemed to have been received quite favorably and the outlook is encouraging. Rabbi Samuel Koch endeavored to federate the Jewish Charities in 1914 but his plans as yet have not been realized. There is no doubt that now he will get a closer co-operation and will succeed in accomplishing his purpose, for the community needs are apparent and the persons interested in philanthropic endeavor are in a receptive mood.

Portland, Oregon.—The number of Jews in Portland is variously estimated by different persons—the probabilities are, that there are about 10,000. Rabbi Jonah Wise is preparing now a thorough statistical study on the subject. There are two large buildings devoted to social service—the Neighborhood House and the I. O. B. B. building. The working of these institutions is ably described in this issue by Mr. Swett, a prominent communal worker of Portland. The leaders seem to be at variance as to the intrinsic value of settlement activities. The idea is advanced by some that the patronizing attitude of "the uplifters" is meeting a protest on the part of the self-respecting constituency. The Evening Citizenship School in the Jewish neighborhood is conducted in a public school building and is looked upon as a new type of institution for immigrants. The Neighborhood House has rather a hard time in getting the necessary funds for maintenance, and at the time when the Field Secretary was in Portland, an attempt was made to raise money by selling tickets for a moving picture theater, which offered them forty per cent for all the tickets sold. The community is well provided with educational and social facilities and the different groups have intelligent leaders and communal workers. Rabbi Wise is known as a progressive social worker in Oregon and he is the moving spirit in all Jewish social effort in the city. The inquiry from the non-Jewish agencies, including the municipal departments, indicated that the Jews are taking care of their own problem. Probably because of the insignificant amount of dependency, the Relief Societies, and there are four of them in the city, are conducted rather in an old-fashioned way—without the guidance of a professional worker, without proper records, without a well-defined constructive policy. The Orthodox element does not seem to co-operate satisfactorily in the general community effort and there seems to be well-defined differences even among the representatives of the so-called "better class" of the community.

The Field Secretary had ample opportunity to meet groups of excellent men and women earnestly interested in com-

munal effort—he emphasized the necessity of a federation of philanthropies, at least to the extent of getting a centralized agency of fund raising for charity purposes. Rabbi Jonah Wise has been working for some time along the same lines. It seems that the main objection is the fear that modern organization implies an expense for professional service. Under the present setting, however, this should not be the case. The Neighborhood House has a competent person at the head of it, the volunteer help available is of high calibre and at least for a time, there should be no need for additional expense for a paid worker. Before the Field Secretary left Portland, the situation was promising and the Rabbi was confident that his dream of a Federation of Charities is very near realization.

(To be continued in January issue.)

CENTRAL REGISTRATION BUREAU.

The Central Registration Department of Transient Applications for Relief includes now thirteen cities and since its organization two months ago reports the following registrations:

City	1st Application	2nd Application	3rd Application
Detroit	45	—	—
Chicago	34	3	—
Cincinnati	35	1	1
Kansas City ...	9	1	—
Indianapolis ...	3	—	—
St. Louis	13	2	—
Columbus	8	3	—
Minneapolis ...	6	1	—
Pittsburg	15	—	—
Milwaukee	2	—	—
Buffalo	2	—	—
Cleveland	0	—	—
Louisville	10	2	—
Total	182	13	1

Arrangements are being made to install a branch of the Registration Bureau for the cities of the Pacific Coast with San Francisco as the center.

Another branch will be organized in the South and still another in the East.

PERSONAL

Mr. David M. Bressler announces his resignation as manager of the Industrial Removal Office, which is to take place April 1st, 1917. After this date he will be associated with Messrs. Wachenheim and Huff, an insurance concern in New York City.

David Bressler was born on May 1, 1878, in Gnesen, Prussia, and came to America when a child. He graduated from the public schools of New York and spent five years at the Union Theological Seminary and the City College of New York. He then entered the Law School of the same city and graduated in 1900 with the degree of LL.B.

He began his social service career as the manager of the Roumanian Relief Committee, and when in 1901 this merged with the Industrial Removal Office, he became the head of the latter.

The Federation of Jewish Charities in Los Angeles is to be congratulated on securing the services of Miss Dora Berres, who is a social worker with considerable experience in modern relief work. She has theory, ability and a great deal of common sense.

Miss Helen Birkenthal is matron of the Amalie Seldner Home for Girls at Jamaica, L. I.

Dr. Lee K. Frankel has been chosen president of New York State Conference of Charities for next year.

Mr. Max Senior, of Cincinnati, is chairman of the committee on social insurance of the National Conference of Charities and Corrections to take place in Pittsburg, June 6 to 13, 1917. Rabbi Morris M. Feuerlicht, of Indianapolis, is chairman of the committee to recommend the time and place of the conference to be held in 1918. Rabbi Emil W. Leipziger, of New Orleans, is third vice-president of the Conference and Alexander Fleisher, of New York, and Mrs. Ray Van Baalen, of Pittsburg, are among the assistant secretaries. Minnie F. Low, of Chicago, is on the executive committee.

Dr. I. M. Rubinow is the consulting actuary of the Social Insurance Commission of the State of California. This state is the first to appoint such a commission. It is investigating various systems of social insurance.

Bernard Ostrolenk has been chosen to be director of the National Farm School at Doylestown.

Mr. Ostrolenk is one of the early graduates of the National Farm School. After completing his course at the school he attended the Massachusetts Agricultural College and Boston University, from both of which institutions he was graduated, and he then worked as post-graduate at the University of Minnesota.

For the past five years Mr. Ostrolenk has been director of agriculture in various state high schools in Minnesota. During the past three years, while employed in this capacity in the town of Canby, Minnesota, he acquired a reputation extending far beyond the bounds of his vicinity and his state.

The Jewish Big Sisters' Association of New York City has recently elected Miss Ray Perlman its executive secretary. Miss Perlman was associated with the United Hebrew Charities for many years and at the time of her appointment was supervisor of the Bronx District. She also had been for a number of years in charge of the work with immigrant and wayward girls under the auspices of the New York section of the Council of Jewish Women. Miss Perlman is exceptionally well qualified for her new position, bringing with her wide experience, special training, intimate knowledge and a sympathetic attitude.

Miss Sadie American has been appointed by Borough President Marks on a special committee to consider the food situation.

Miss Rose Bogen, a graduate of "the Beth Israel," is at present working among the miners in West Virginia. She is engaged as a public health nurse by the Welfare Department of the Consolidation Coal Company. Miss M. Jordan, the director, in a pamphlet issued recently says:

"Miss Bogen is not only a good nurse, but her pleasant smile, happy disposition and readiness at all times to see the funny side in any situation, make her beloved by all who are fortunate enough to know her. Her ability to speak Polish, Slavish, Russian, German and even understand some of the Italian, makes her a friend, indeed, to our foreign people.

"What right has a social worker to speak on social evils within the walls of a synagogue?" was one of the questions that Mr. Jacob Billikopf was called upon to answer when he lectured at the Rockdale Temple in Cincinnati, Ohio, December 3rd. He said:

"Real religion must have a Social as well as a Moral significance. Real Social work should also have a deep Religious meaning. Social services are becoming more and more to be inter-related, as the social worker on the one hand, and the Minister on the other, come to understand that each is dealing with life, and endeavoring to make that life whether it be that of the helpless waif, the deserted mother, the destitute family, or the morally sick,—fuller, richer and nobler. That which is sociologically correct must be religiously sound."

Mr. William Franklin Rosenblum, has been engaged as Director of Clubs and social activities at the Chicago Hebrew Institute.

Mr. Rosenblum has had considerable experience in social work since 1906. He was volunteer club leader and gymnasium director of the University Settlement in New York City from 1906 to 1910, Assistant Headworker at the Council Educational Alliance and in charge of boys' activities of that institution from 1912 to 1913, Assistant Superintendent and Supervisor of the boys' department of the Jewish Orphans' Home of New Orleans from 1914 to 1916.

Mr. Rosenblum is a graduate of the college of New York City, and has recently graduated from the Law Department of Tulane University.

Preparations have been started for the Conference of the National Association of Jewish Social Workers which is to take place in Pittsburgh in June. Mr. Jacob Billikopf, President of the Conference, is working now on the program and Messrs. Cooper and Teller of Pittsburgh are engaged in the organization of the local committees.

Miss Ethel R. Feineman, Head Worker of the Sisterhood House in San Francisco, has made quite a record as a social worker in that city. At present she is managing a Home for Working Girls, but she will not rest before it shall become a full-fledged settlement.

The Executive Committee of the National Conference of Jewish Charities will meet in New York City, December the twenty-fourth.

The women who aided in the raising of the fund of $2,000,000 for the Federation for the Support of Jewish Philanthropic Societies, plan to organize themselves into a permanent committee that will raise an additional million next year. Among those interested are Mrs. William Einstein, Mrs. Israel Unterberg, Mrs. Sidney Borg, Mrs. Alexander Kohut, Mrs. Samuel Elkeles, Mrs. Mortimer Menken and Miss Harriet Lowenstein.

Dr. L. M. Palitz, formerly Chaplain and social worker for the Federated Jewish Charities of Baltimore, Maryland, has been appointed Superintendent of the Educational Alliance in Savannah, Georgia.

In the death of Miss Helen S. Trounstine, social service in Cincinnati in particular, and the country in general, has lost an able worker and leader.

For many years Miss Trounstine was a leader in the Jewish Settlement in Cincinnati, both as a worker and a member of the board, and for the past few years she was the executive secretary of the Juvenile Protective Association, to which she gave her full time.

In this capacity she was responsible for the wholesome environment now found in all of the dance halls of Cincinnati as distinct from the conditions in which she found them several years ago. She also made some fine studies upon the question of "Feeble-mindedness" and "Unmarried Mothers." Her survey upon the recreational facilities in Cincinnati is a model and resulted in the establishment of more playgrounds in the congested neighborhoods, where they were most urgently needed. The formation of the Woman's City Club is traceable to her initiative. She was the first Civic Secretary of that organization, which now numbers over one thousand members.

Her years were not spent in vain, and she has helped move us to "That one far off point toward which the whole creation seems to move."

Through the Menorah Society of the College of the City of New York. Abraham I. Elkus, the new ambassador to Turkey, has offered a prize of $100 for the best essay on any phase of Jewish life dealing with the literature, history and achievement of the Jews. The contest is open to any undergraduate student of the college. The prize is the gift of Abram I. Elkus, ambassador to Turkey. The judges will be Prof. Paul Klapper, of the Department of Education; Dr. Morris R. Cohen, of the Philosophy Department, and Mordecai M. Kaplan, Professor of Judaism at Columbia University.

BOOK REVIEWS.

"Sex Problem of Man in Health and Disease"—By Dr. Moses Scholtz (published by The Stewart & Kidd Co., Cincinnati, Ohio, $1.00). As a culmination of the various discussions during the past decade upon sex hygiene, both as to principles and to the methods of their presentation, comes this important contribution of a physician of many years genito-urinary practice. Besides developing in a scientific, yet in a simple, manner the various diseases consequent upon profligacy, the book presents such interesting chapters as psychology of sex, physiological bases of sex and influence of mind on sexual instinct. The book should be in the hands of every Big Brother who is endeavoring to impart to his little friend guidance in his sex problem. Every aspect of the man's life in health and disease is considered and presented from a scientific, moral and strictly practical standpoint.

Parents will find it a handy volume to place in the hands of their adolescent sons.

M. B. H.

"A Study of Family Desertion"—By Earl Edward Eubank, Ph.D.—(Published by Department of Public Welfare, City of Chicago)

It has been some time since desertion in its various aspects has received scientific scrutiny and presentation.

The author presents ethnological examples to prove that desertion is common to all parts of the world, uncivilized as well as civilized. He shows also that desertion is manifested throughout all periods of history.

In the author's discussion of the cost and social significance of desertion, is found a *résumé* of all the previous investigations, both public and private, that have been made on this phenomenon, including naturally an assessment of the value of the National Desertion Bureau.

The discussion upon types and treatment of desertion does not prevent a working classification.

The author tells us that "among the poorer classes, especially among the immigrant populations of great cities, no social stigma approaches to the man who leaves his family." This is not altogether so, as the discovery of deserters, through the publication by the National Desertion Bureau of the Gallery of Missing Men, is based upon the social force of sympathetic resentment, current with the Jewish community toward the deserters.

A most valuable bibliography is appended.

M. B. H.

"The Tide of Immigration"—Under this title Dr. Frank Julian Warne, who has made a very thorough study of our immigrant populations, has published a volume replete with information put in clear and graphic form, relating to the component elements of the American people. He describes in detail how the various nationalities have come to this country during several decades, the reasons for their coming, how they have become part of the body, social and economic of this nation, how they have in some instances failed to become amalgamated and how, in his judgment, some portions must be regarded as surplusage. For, it is Dr. Warne's contention that immigrants "should not be permitted any longer to rush in 'helter-skelter' to flood our American industries with its cheap labor and our industrial centers with its low standard of living." He, therefore, advises the creation of government machinery by Federal legislation in cooperation with state and private employment bureaus that will give us "a more or less accurate measurement of the anticipated needs of American industries for this rough, unskilled immigrant labor at the standard or American rate of wages."

Dr. Warne would class himself neither with those who would adopt a liberal policy of immigration because of the prosperity of our country, nor with the restrictionists. He presents the matter very fairly with relation to both sides. Though we do not at all agree with his plan of limitation, we must admit his is a very tolerant presentation with reference to the varying points of view that obtain in this country as to the desirability or undesirability of additions to the immigrant population.

Published by D. Appleton & Company, New York, $2.50 net. C. B.

JEWISH CHARITIES

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SUPERINTENDENT of a charity organization, man of influence and education; desires change of position. Salary expected, $1,800 per annum. Address O. M., Jewish Charities.

GRADUATE NURSE, twelve years' experience in Jewish welfare work. Desires to hear of a vacancy. Address B. R., Jewish Charities.

PHYSICIAN—Tuberculosis specialist, years of experience in large sanitarium; an able superintendent. Ready for engagement. Address B. B., Jewish Charities.

WORKERS WANTED

ORGANIZATIONS, when requiring workers, use the Exchange. You will be provided *Free of Charge* with a list of available candidates and a full description of their qualifications.

WANTED—HIGH-CLASS WOMAN TO TAKE CHARGE OF SMALL HOME FOR GIRLS IN CHICAGO; EXPERIENCE WITH GIRLS ESSENTIAL. STATE FULL PARTICULARS. ADDRESS L. M., JEWISH CHARITIES.

MATRON WANTED—TO TAKE FULL CHARGE OF A JEWISH CHILD-CARING INSTITUTION. THIRTY TO FORTY CHILDREN. SALARY $600 A YEAR AND MAINTENANCE. ADDRESS L. L., JEWISH CHARITIES.

CHARITY ORGANIZERS IN COMMUNITY NEWLY FEDERATED, TO TAKE CHARGE OF EDUCATIONAL AND RELIEF WORK. ADDRESS COMMUNITIES, JEWISH CHARITIES.

VISITING HOUSEKEEPER—With practical experience and theoretical knowledge of Domestic Science; ability to work with individual families. Yiddish speaking. Wanted by an organization in the Middle West. Inquire J. S. W., Jewish Charities.

WOMEN CASE WORKERS and investigators, wanted by a city on the Pacific Coast. Vacancies must be filled at once. Address S. F., Jewish Charities.

WANTED—Cottage mother, in a modern orphan asylum in San Francisco; also a competent housekeeper; the duties of dietitian will be combined with either of these positions. Address S. L., Jewish Charities.

COMMUNITY WORKER—With strong religious principles, wanted by a city in Northwest. Address Temple, Jewish Charities.

TEXT-BOOK
"Jewish Philanthropy"

An exposition of Jewish Social Service in the United States, by BORIS D. BOGEN.

PRICE, TWO DOLLARS

CONTENTS: Principles of Jewish Social Service, National Organizations, Raising Funds, Treatment of Transients, Immigration Distribution, Care of the Sick, Dependent Women and Children, Insufficiency of Income, Educational and Social Agencies, Work in Neglected Neighborhoods, Organization and Administration, Social Work and the Synagogue.

Published by Macmillan Company, New York

Order through "JEWISH CHARITIES," 808 Neave Building, Cincinnati, O.

OUR CONTEMPORARIES

Miss Gertrude Vaile, Executive Secretary, Denver Department of Social Welfare, in an article "Federal Aid For Consumptives," Survey, December 30, 1916, says:

"We have in Denver two national Jewish tuberculosis sanatoria, supported by Jewish contributors from the entire country. What is the result of this situation? The Jewish Social Sevice Federation, dealing with needy people in their homes, found that about 90 per cent of all their home relief work was in cases of tuberculosis. In the public relief office, which is to say the general community, the proportion of cases involving tuberculosis was 16 per cent of the total relief.

Why so much more migration of destitute tuberculous Jews than of other tuberculous people? I can find but one possible answer—the two national hospitals. The Jewish people themselves have been facing this situation with great earnestness and are having careful studies of it made. The two hospitals are now to make very heavy contributions for the support of patients and their families outside of the hospitals. Whatever solution may be tried out, the Jews are a united, socially minded people. Through their National Conference of Charities they make their own rules and can apportion responsibility equitably among their communities without dependence on legislation."

Mr. Max Raisin says in the American Jewish Chronicle of December 22, 1916, that:

"The idea of federation and union is distinctively German; it originated with the Temple Jew at an early stage in the life of American reform, and is today the greatest source of strength of the reform contingent. The Polish and Russian Jews, on the other hand, have from the very first shown a tendency toward individualism and decentralization. In fairness to both sides, it should be stated that each of them has based his attitude toward communal work upon well defined principles. Thus, taking the field of charity, we find that the German Jew has adopted the principle of centralized federation as the most effective method for systematizing relief work, economizing wherever possible, seeking to avoid all unnecessary waste, and making the work as efficient as means and circumstances permit. The Polish and Orthodox element, on the other hand, believe that centralization is detrimental to charity, that it takes away the personal element in so holy a work as *Tsedakkah,* stifles the very sentiment of benevolence and makes the charity contribution a perfunctory affair where the check sent by mail takes the place of the cash amount given by the donor direct to the recipient. The Yiddish press still refers to the Federation plan as the "Trust" plan, which, they believe, ought to be combatted by all those who have true charity at heart.

There certainly is much to be said in favor of both viewpoints. Judging from results, however, one is forced to admit that the German idea is the more practicable one, for it alone is responsible for the wonderful success which has attended the charities of the German reform Jews in the United States.

When we consider that many of the Polish-Russian Orthodox Jews have in the last ten to fifteen years accumulated considerable fortunes, we feel that these Jews have still to justify, in charity as in religion, the Orthodoxy of which they boast so constantly. But to perform their communal labors creditably and effectively they will have to follow in the lead of their German reform brethren by substituting harmony for discord and for individualism a spirit of collectivism which will enable them to do things well on a large scale. The lesson of the Federated Charities in New York and elsewhere is one of union which the reform Jew has learned so well but which the Orthodox is still to acquire for his own lasting good.

JEWISH CHARITIES

IT IS GENERALLY understood that private initiative is primarily, if not exclusively, necessary only as an impetus for new governmental functions. Outside of specific Jewish problems this general postulate is applicable to Jewish Social Service. There is no reason why private Jewish agencies should duplicate activities of the government, if the latter adequately provides facilities to meet the existing needs. It is only when the provision is not fully satisfactory, when certain activities are either neglected or entirely ignored that the public is called upon to provide means through private agencies to cope with the given problem and even then with the constant point in view that the time will come when the state or the city will take over the burden which is the logical duty of the government rather than the problem of individual concern.

With this continuous transmission of activities from private agencies toward municipal or state responsibility, it is reasonable to call the attention of private initiative to the existence of new needs—problems still unattended either by state or by city.

Lately, considerable attention has been directed to the problem of feeble-minded children who are permitted to grow into feeble-minded men and women, permitted to grow without either supervision or training, nay, permitted to propagate their own kind by uncontrolled marriage or birth. The public is little by little awakening to this most important problem affecting the very basis of our society. So far, however, the measures introduced are ridiculously inadequate. It is conservatively estimated that there are about half a million feeble-minded persons in this country and that custodial care in state institutions is provided for only thirty thousand. Even with all the agitation of today in favor of increased facilities for the care of the feeble-minded, it will take considerable time before these provisions will cover a part of the existing need. Meanwhile, the feeble-minded run rampant.

If the general proportion of the feeble-minded to the normal population holds good among the Jews, then there are not less than four thousand Jewish feeble-minded in the United States. Half of them, at least, require custodial care and this in itself indicates the extent of the problem. The Jews together with the general population have neglected the situation. Not until the number became threatening did this unlovely and unfortunate bit of humanity get the sympathy of the public. It seems that it is high time that something should be done by the Jews at least for their own. In this, as in many other lines of social endeavor, the Jews ought to use their own initiative within their own field and demonstrate the possibilities of efficient and adequate provision.

The need of special institutions for Jewish feeble-minded children is an absolute necessity. This will be demonstrated as soon as communities begin to take notice of the cases that are calling for service. In the meantime, the collection of data is of prime importance. Some plans are on foot already for the establishment of an institution for Jewish feeble-minded girls, and there is a possibility that a similar institution for boys will also be called into existence. Before definitely undertaking the establishment of these institutions, it is proposed that a survey of the situation be made to ascertain the number and character of the children in this particular class and the needs as far as custodial care is concerned. Such institutions will most probably require national, or at least interstate support and cooperation.

CURRENT TOPICS

Mr. J. K. Newman of New Orleans, in honor of the sixty-sixth birthday of his mother, gave $50,000 and a building site for a new free clinic to the Touro Infirmary It is quite probable that some other donations will be secured in the near future in order to add to the Free Clinic building one wing that will serve as a Maternity Hospital, and another that will be equipped for free wards.

Pittsburgh, Pa.—The Irene Kaufmann Settlement marked an epoch in its history when the other evening, the "Old Boys" of the Settlement gathered together and formed a permanent organization, to be of service to each other, to the Settlement and the community. The "Old Boys" in their various addresses attributed part, if not all, of their present position in life and their present success to their associating and participating in the activities of the Old Columbian School, and the present Irene Kaufmann Settlement. Mr. Sidney A. Teller, Resident Director of the Settlement, made an effort since coming here to hold the young men to the Settlement. Mr. Jacob Wattenmaker, Director of Boys' Work at the Settlement, and one of the "Old Boys" himself, undertook to locate the young men who were formerly associated with this institution, and had since dropped out. A committee of "Old Boys" was organized, with the result that this unique organization has been formed.

The annual celebration in connection with Founder's Day of the Settlement is planned for Sunday evening, January 21st. Attractive announcements have gone out, announcing that a fantasy called the "Toy Shop" and a play called "Pomander Walk" will be presented by members of the Settlement at the Nixon Theatre, which is the largest theatre in Pittsburgh. This celebration will interpret in part the activities of the Settlement, and will take in children from six years of age to the seniors in the twenties.

The study of Yiddish has been inaugurated by the University of Wisconsin, which is probably the first university in the United States to teach it. Seven persons are enrolled in the first class. Not only will they learn to read and write Yiddish, but they will make a study of the best books written in that tongue and of the newspapers published in Yiddish. Prof. L. B. Wolfson is conducting the course.

The Ladies' Helping Hand Auxiliary to the Home for Jewish Children in Dorchester has created a department to care for the discharged children after they leave the institution. Heretofore, when a child was discharged, it was sent out to parent or relative and there the responsibility of the home ended. Now the organization has appointed itself guardian to look after the welfare of the children now being discharged, as well as former inmates whom the society is endeavoring to locate. Mrs. L. Sonnabend is president of the society.

The Menorah Movement, represented by over fifty Menorah societies in American colleges and universities, held its annual convention this year at Minneapolis and St. Paul, under the auspices of the University of Minnesota, December 26-29, 1916.

This Jewish student movement, devoted to the "study and advancement of Jewish culture and ideals," initiated by a handful of students at Harvard in 1906, has grown rapidly and spontaneously, until now through its constituent societies in the leading universities of the country it is a recognized force for intellectual and moral betterment.

The primary object of a Menorah society is intellectual and cultural. It inspires men with a desire to study the history, the literature, the religion, the problems and ideals of the Jew. Working in entire harmony with the freedom and liberality of the American universities, it brings the Jewish historical and literary contribution out from the musty shelves of Semitic treasures and curios into the lecture room and study halls. By the establishment of Menorah prizes and study groups, opportunities are given for earnest, intensive, fruitful endeavor in the fields of Jewish scholarship and thought.

MISS HELEN S. TROUNSTINE

December 21, 1916

Cincinnati mourns the death of Helen S. Trounstine with a sense of infinite loss felt by Jews and Christians alike, but most of all by the Jews who knew her as one of their own. Stepping from a position of wealth and leisure, from a social set that was wont to take up volunteer social work as a light vocation, Miss Trounstine gave herself for the childhood and youth of the city with a strength and a fervent devotion that left its impress on all her work.

Eight years ago she became a volunteer club worker at the Jewish Settlement in Cincinnati. Not satisfied with remarkable success in her girl's club, which had become a factor in the neighborhood, she decided that the girl question required definite planning and study. So she spent six months at Hull House in work and observation. She returned to Cincinnati resolved that it is not uplift, but protection, that is required for the adolescent youth.

Fired with enthusiasm for this ideal, she threw herself, heart and soul and brain into the formation of a Juvenile Protection Association, and when it had finally been established, she became its director.

Miss Trounstine's record in the Juvenile Protective Association is a constant cycle of realization of evils, struggles to destroy them, absolute refusal to despair, and final success.

She was instrumental in the organization of the Woman's City Club of Cincinnati, and during the first months of its existence she acted as its director, firmly embodying in its program the aims and activities that are now the common interest of its two thousand members.

With a patience and fortitude that is an inspiration to all who knew her, she held herself to her work during her last two years, in spite of pain and helplessness, that might have daunted the bravest and when death came, it found her still dreaming and planning and yearning to achieve.

In her brief span of twenty-seven years, she lived life to its fullest and its dearest, and she has left a manifold heritage. To the people of her class she has been an inspiration to do real service for the sake of the service itself. Among social workers she entered as a revitalizing force, spurring on their weary energies and calling to scorn their discouragement. To the children to whom she gave her life, she has been a friend, infinitely strong. For the community at large, she has been a builder for a better life.

EXCERPTS FROM REPORTS.

It is indicative of new elements in a charity organization report when one can read through it from beginning to end simply because of the intense readability of the thing. Mr. H. Joseph Hyman, the superintendent of the Federated Jewish Charities of Columbus, O., has succeeded in infusing into its Eighth Annual Report a degree of interest, cheerful courage and humor blended with sympathy that must be exhilarating to the reader, whether he be board member, contributor, volunteer worker or the dependent himself.

After discussing the increased poverty of the poor in these times of general prosperity, he deplores the deficit in the treasury of his organization. While a deficit is an index to activity, an indication that nothing was saved from the poor, it is also a gap which might mean that somewhere someone suffered want.

Then the year's work is taken up and the applications for relief classified. One hundred and sixteen were transient poor—seekers of work, of fortune, wanderlust, tramps (good, bad, indifferent), all cold, hungry, homeless.

The pension cases are discussed. The idea is not to see how little relief they can administer, but to meet the needs adequately, to conserve the strength of these families, to help them care for their children so that the future citizen will be a credit.

Mr. Hyman then takes up some of the social problems confronting the community. Consumption, he declares, is the companion of poverty. It is the poverty of the body, as hardheartedness is the poverty of the soul. It is the result of insufficient food, overwork, neglect, large families, small incomes, weakened constitutions. Millions are spent every year to cure tuberculosis. Millions can be saved every year by prevention. Adequate relief saves overwork, worry, neglect and prevents tuberculosis.

He supports the old pension bill. "Even before poverty is abolished the State will care for the people." The transient problem is commented upon with a plea that all alms seekers be referred to the organization. Under "Cooperation," he says:

"Poverty is the knowledge of friendlessness, the feeling that in case of need no one will care or show sympathy."

The last section of the report is entitled "HATIKVOH — HOPE — COMMUNITY HOUSE," and here is voiced a strong plea for a community center.

"The need is so evident that even the people of Missouri would be satisfied, but to emphasize it, the following facts are quoted from a survey of the Jewish neighborhood."

Besides the usual expressions of gratitude to those cooperating, the report closes with an earnest prayer for "Community Light" and a lasting peace to all the world.

The Report of the Probation Committee of the Sisterhood of the Spanish and Portuguese Synagogue, in the City of New York, compiled and edited by Mrs. Mortimer Menken, contains the following interesting statements concerning the probation work among Jewish women in that city:

The Jewish community was late in attacking the problem of the delinquent girl, and until recent years failed to regard the situation with the seriousness it deserved.

There was no statistical record of the number of arraignments, nature of the charges and disposition of the cases of Jewish women until 1910, when in response to the request of Miss Alice C. Smith, Probation Officer, and the Judges at the Night Court, the Sisterhood undertook this work.

They have since then shared with the Night Court the responsibility and obligation towards the Jewish women, and to a large extent assisted in the care of the Jewish women arraigned in the City Magistrate's Day Courts.

They are with them from the time of their arrest, throughout probation and thereafter; they follow them into the reformatories and homes and befriend them when they face the world again.

The total number of women arraigned in the Women's Night Court for **all offenses** in the Boroughs of Manhattan and the Bronx from November 1st, 1915,

to October 31st, 1916, was 4,927; of these the Jewish women numbered 744. The proportion of Jewish women was 14 per cent.

	1912-13	1913-14	1914-15	1915-16
Total arraignment of women charged with Prostitution	2,425	2,905	3,579	2,560
Of these, the Jewish women numbered	344	481	628	442
The proportion of Jewish Prostitutes	14%	17%	18%	17%

From November, 1915, to October, 1916, there were 44 first offenders in the Night Court placed on probation in charge of Miss Alice C. Smith and Miss Anna Doyle, with the Committee of the Sisterhood.

This small number of Jewish women placed on parole in the Night Court, 44, in proportion to the number of Jewish women arraigned, 744, is due to the fact that those arrested for Prostitution in Tenement Houses, although with no previous convictions, are not privileged to receive a Probation sentence.

Considerable effort has been expended in assisting the District Attorney's office by securing important evidence and witnesses in the white slave cases.

The Committee is consulted in many cases outside of the Court by parents and advice given in the effort to prevent the arrest and the arraignment of their daughters.

It has often been asked what percentage of girls is saved each year and whether they constitute a number sufficient to warrant the effort spent in their behalf. To give an exact percentage of girls reformed in a year is misleading, first, because of the many cases in the process of adjustment, and secondly, because the rise or downfall of a girl may occur or recur at any time. Some who are promising today may later succumb to temptation; and others disappointing at the outset may surprise us by responding to healthful influences. The Committee makes special effort to readjust home conditions in the family of the delinquent girl, thereby often preventing younger sisters from following in the footsteps of the older.

FEDERATION PROTEST.

Jacob Kohn, Rabbi, Temple Anshe Chesed, New York City, in a letter, dated December 15th, addressed to the American Hebrew, protests against the inclusion of the Jewish Theological Seminary in the list of religious and educational societies which contributors to the Federation may designate as objects of their benefactions.

He says that:

"This will result in again degrading Jewish education to the level of a philanthropy, a standpoint beyond which many of us were fond of believing the community had long advanced. The Synagogues are not listed, I suppose because they are not regarded as public benefactions, but as expressing the personal religious convictions and needs of those who maintain them. The schools ought by the same logic have been kept apart from the activities of the Federation. Jewish religious education is only one phase of Jewish religious life, one aspect of Jewish religious duty. It is not a private philanthropy nor even a communal benevolence.

"I have no quarrel, however, with the various Yeshibahs and Talmud Torahs who invoke the aid of the Federation. The Talmud Torahs in the popular mind are still to some extent charity schools. As a rule, those who support and maintain them either give their children private instruction or send them to the congregational school maintained by the Synagogue with which they are affiliated. It cannot be that the friends and supporters of the Seminary regard that institution as a charity school meant to supply the Jewish poor with higher learning and to train needy young men for a difficult profession, and it would be deeply humiliating were the public at large to regard the Seminary as only a magnified Talmud Torah.

"The Jewish Theological Seminary of America was not instituted to supply any group of individuals or any particular class in the community with a religious education. Its high task was to foster Jewish theology in America, to establish and to advance Jewish learning in America, to enhance the worth and the dignity of the Rabbinate in America. Its scope is national and not local. Its aims are spiritual and intellectual and not in any sense philanthropic."

WHAT ABOUT CHILD LABOR IN YOUR TOWN?

Child Labor Day, January 28.

The National Child Labor Committee is making an unusual appeal in its announcement of Child Labor Day this year because, as it says, the passage of the Federal child labor law has given the child labor campaign an entirely new aspect. The Federal Government has taken over the protection of children in mills, factories, canneries, workshops, mines and quarries engaged in producing goods for interstate commerce: you are asked to work for the protection of the other children, the ones whom the Constitution bars from Federal protection, but leaves to the States.

There are, according to the National Child Labor Committee, 1,850,000 such children in occupations having no connection with interstate commerce. Some of them may be working for your baker, your grocer, or your milliner. Some of them may sell you newspapers; some of them may black our shoes. Some of them are doing things you never dreamed that children could do, for the census of 1910 shows that children work in the most unexpected and apparently unsuitable occupations. There are, for instance, 1,297 children between 10 and 15 listed as barbers. There are 365 little boys 10 to 13, and over 2,000, 14 and 15, working on steam railroads. There are 1,567 hostlers and stablemen under 16 years of age. Besides these, there are the thousands of newsboys, messengers, errand-boys, and cash-girls who are the more familiar of the child workers. There are 89,508 children under 16 working as domestic servants, and over a million children under 16 listed as farm laborers.

What do you know about them? What has your State done for them? Those are the questions the National Child Labor Committee asks you in connection with Child Labor Day, and this is a good time to find out more about the child who works in your town and in your State. On Saturday, January 27, Synagogues will observe the day, on Sunday, churches and Sunday schools, and on Monday, clubs, schools, colleges, unions and other organizations. The National Child Labor Committee, 105 East Twenty-second street, New York City, will be glad to send information and suggestions to any one interested and asks especially for your cooperation.

It is not the child in some far away mill or mine that you are asked to remember, but the child who works next door.

THE CONGRESS AND WAR RELIEF.

At the afternoon session of the meeting of the Executive Committee for an American Jewish Congress, held in New York, December 25th, the subject of constructive work for war relief caused considerable discussion. Many questions were involved in it. To some the question appeared to be beyond the aims of the Congress and a violation of the agreement; while to others the subject of constructive relief was one of the main functions of the Congress.

Louis Marshall, chairman of the Committee on Constructive Relief, reported that the majority of the committee deemed it advisable to place on the agenda of the Congress the subject of economic reconstruction of Jewish communities in the war zone and that the Congress take the matter up in conjunction *with* the three national relief committees represented in the Joint Distribution Committee. He also reported the view of the minority that instead of the words "*with* the three national committees" the words "*through* the three national committees" be used. Prof. Kallen then arose and questioned as to what relations would obtain between the Congress and the relief committees and what the Congress could do if the relief committees disregarded its policies. Mr. Marshall thought such a circumstance inconceivable in view of the fact that the existing agencies are already considering the question of constructive relief. He said that he was able to speak for the American Jewish Relief Committee and

could promise that the other committees would gladly cooperate with the Congress.

Prof. H. Friedenwald proposed an amendment to the effect that reference to the relief committees be entirely omitted. The discussion that followed, with few exceptions, centered on the amendment. Morris Hillquit thought that the subject of constructive relief was apart from the object of the Congress and would only tend to weaken it. He, therefore, moved that the subject should not even be placed on the agenda. According to his view the functions of the Congress were purely social and political and had nothing to do with philanthropy. Besides, he feared that constructive relief work would make a permanent institution of the Congress which would be contrary to the agreement that the duration of the Congress should not exceed one year.

Dr. Wise supported Prof. Friedenwald's amendment that the Congress be given a free hand in dealing with a subject of such grave import. He said, in reference to Prof. Kallen's question, that the question is not only whether the existing committees would be willing to do the work, but whether under the circumstances arising after the war they would be permitted to do it. "Why tie our hands in advance?" exclaimed the speaker, "it may become necessary to appeal to the three relief committees to put their work into the hands of the Congress. Hence the entire matter must be left to the discretion of the Congress." He then turned to Hillquit and said, "We are not thinking of *Zedoka* or *Schnorring;* we are considering the question of economic reconstruction." Loud applause greeted the conclusion of Dr. Wise's speech.

Sholom Asch declared that the Congress should take upon itself the entire task of reconstruction work and referring to Louis Marshall's insistence that the existing relief agencies get the money, he said that the people are not satisfied with the way in which the moneys are being distributed and that it should rest with the Congress to determine its own course in the matter.

Jacob de Hass then remarked that constructive relief work would have important political consequences.

N. Syrkin addressed Mr. Hillquit and said that if Hillquit considers himself a Socialist he should know that only reactionaries desire to reduce the work of parliaments. "We want to do social work, not philanthropic. We want to adopt new methods and show the world that the Jews can help themselves."

Dr. Schulman pleaded that the committee abide by the agreement and that the Congress be not further delayed. He claimed that the assumption of the duties of constructive relief would necessarily cause further delay. He moved the adoption of the majority report which he considered a compromise.

Louis Marshall then answered those opposed to his report. He said: "As to the emancipation of the Jews, no limitations are placed on the Congress. As far as emancipation goes the body has no right to qualify, modify or change the agreement, but as far as other subjects go it has such right." He then spoke at considerable length on the importance of the existing relief committees and on the confidence which they had inspired. The keynote of his speech was that the existing committees now have the means to get as much money as is needed and that the creation of a new agency would involve the expenditure of a great deal of money which should properly go toward the relief of those in need. He also remarked that if the Congress undertakes to do the relief work it would cast reflection on the integrity of the existing committees and would hinder their work. He, therefore, urged that if the Congress is to do any constructive relief work, it should do so in conjunction with the existing agencies.

Judge Pam answered Louis Marshall and said that the giving of money is a question of sentiment and that Jews would always answer an appeal for funds. The question is, he remarked, whether individual committees should do the work or whether the Congress representing all Jews of America should do it. He thought that the Congress should not be fettered in its work, and if it finds the work of the committees

adequate it will surely sanction it, but if it finds it inadequate a new agency will have to be created. "The object," concluded the speaker, "is not merely to collect money, but to do the right work."

Abe Goldberg remarked that the adoption of Prof. Friedenwald's amendment would not be a violation of the agreement as to the duration of the Congress, for should the Congress find it necessary to create a new agency that agency might outlive the Congress.

Prof. Friedenwald's amendment was then put to a vote and carried by 60 against 29.

The resolution now read: Resolved, That it is deemed advisable to place on the agenda of the Congress the subject of the economic reconstruction of the Jewish communities in the War Zone.

A. J. C., Dec. 29.

FEDERATION FROM A PRACTICAL VIEWPOINT.

Max Abelman, Executive Secretary Brooklyn Federation of Jewish Charities.

The example of what Federation has accomplished in the Borough of Brooklyn in spite of the fact that it is rich in poor men and poor in rich men, should convince the most skeptically and pessimistically inclined.

Prior to the first year of the amalgamation of our Charities, in the year 1909, we collected in Brooklyn about $64,000 from three thousand individuals, giving a per capita of $23.33, which per capita has grown to $32.50 in 1915, our total collections being about $194,000. This is one of the many plausible reasons why the contributor should give his contribution to the Federation movement in preference to the individual societies.

The best endorsement of Federation is that it has been adopted with great success by almost fifty cities in the United States alone.

The following is a list of the six largest contributors of various cities where Federation exists throughout the country, giving the amount each paid prior to Federation, what they paid the first year of Federation, and what they are giving at the present time. This is given as a basis of comparison, showing how the individual has taken to the Federation plan in preference to the old methods of conflict and envy; even the smaller contributors have gradually increased their contributions, after appreciating the needs of the community as presented to them. I am going to cite statistics of five of the leading cities in the United States where Federation exists:

BROOKLYN.

Name	Amt. Paid 1 Yr. Prior to Federation.	Amt. Paid 1st Yr.	Amt. Paid Pres.
A	$420	$1,050	$3,500
B	380	1,050	3,500
C	360	975	3,100
D	360	1,000	2,750
E	10	100	1,500
F	300	550	1,050
G	165	1,018	1,018
H	420	1,000	1,000

CHICAGO.

A	..	$ 500	$75,000
B	..	1,000	10,000
C	..	100	7,500
D	..	500	6,000
E	..	500	6,000
F	..	1,000	6,000
G	..	100	6,000

PHILADELPHIA.

A	..	$1,000	$5,000
B	..	1,000	5,000
C	..	500	4,000
D	..	500	4,000
E	..	1,000	3,500
F	..	1,000	3,000

ST. LOUIS.

A	..	$1,500	$4,000
B	..	1,500	4,000
C	..	1,000	4,000
D	..	1,500	2,000
E	..	1,500	2,000
F	..	1,500	2,000

CLEVELAND.

A	$260	$ 500	$1,600
B	260	500	2,000
C	235	500	2,000
D	235	500	2,000
E	65	150	2,000
F	45	200	2,000

It seems that the tendency of the age is toward "Coordination." We are planning daily in our business how we can best be efficient and economical.

WHY NOT APPLY THIS POLICY TO OUR CHARITIES AND PHILANTHROPIES?

FEDERATION IS A DEMOCRATIC MOVEMENT, and will tend toward bringing the Jews of the community, Orthodox and Reformed, closer to the charitable and philanthropic problems confronting them.

THE HELP A CHILD LEAGUE.

Miss Minnie F. Low, Chicago, Ill.

That funds are lacking, not only for constructive purposes, but for fundamentals paramount to meet the physical needs of the indigent classes, is the universal cry coming from practically every corner of the land. Social workers can also attest that even in communities credited with unusual generosity and insight, preventive conception, contemplating effective, well-rounded programs, is impeded and important fields are unexplored for financial reasons.

That the Jew has been his brother's keeper since time immemorial and that it is as natural for the Jew to do for the Jew as it is for the light of day to follow the darkness of night, are indisputable facts.

The viewpoint of those without the pale of the synagogue was forcibly portrayed by a generous giver of the Christian faith —a woman of means and culture, for many years a resident of our national capitol— when she said, while visiting in Chicago:

> "Wherever I go, among the charitably inclined, the Jewish Charities are enthusiastically discussed. They are the envy and the despair of their Christian neighbors."

The solidarity, the homogeneity and the devotion of the Jew at the altar of humanity, are so indelibly seared into the general atmosphere, that doubts are seldom, if ever raised by our citizens at large. We, who are within the pale, may doubt now and then, but in the last analysis, the Jew knows that the dividing line is superficial, while the quality of cohesion is eternally intrenched.

In view of the abiding and devoted sense of fellowship, there seems to be no reasonable excuse for the extraordinary efforts and well nigh desperate appeals that it is necessary to make to the Jews of almost every community in the country. Where organized charity exists to meet the ever-growing budgets, resulting not always because of increased misery, but because of an attempt to apply preventive and constructive measures, a given few assume the responsibility to educate the public in the art of giving.

The good men and women represented on the Boards of the most important organizations are ordinarily not versed in the problems of charity, nor have they any knowledge of the multiplicity or complexity of complaints received and relieved by the social workers in the natural course of affairs. How many, in fact, appreciate that there is something beyond the question of alms? How many know that friendly service to the poor means something more than material gifts? How many, outside of the poor district proper, realize the meaning of the word "tenement," with all its attending misery? How many thousands upon thousands never cross the boundaries that separate them from the haunts of misfortune? How many thousands upon thousands more know aught but to put their signatures to a check once a year, resting upon their laurels thereafter? . It is true that the donor of a large check may be a generous man, and generosity must not be despised, but charity means more than material generosity—it means personality.

Yet let us not reckon with the man and woman grown. Their ideas are formed, their habits fixed. Let us in the future look to the growing generations, that they may profit by our shortcomings—that our weaknesses need not be their heritage.

Why is it that appeal upon appeal must come from the pulpits and from public-spirited individuals to the rich, the educated, the able-bodied, for the needs of the poor, the ignorant, the disabled? Why is it that our contributions are not spontaneous, but that the hand is forced to do mechanically what the heart but indifferently indorses? How is it that money for charitable or philanthropic purposes is gathered together by constant solicitation and pleading, instead of pouring in from a conscientious conviction of duty—a natural innate desire to share our comforts with the comfortless?

The answer lies in the fact that we can not expect the man and woman grown to automatically know what the boy and girl have never been taught. We cannot expect the boy and girl grown older to suddenly undergo a transformation of heart and mind regarding the principle and practice of philanthropy, when they have been reared in utter ignorance of their significance.

We take our little ones through twelve years or more of schooling. They are granted every educational advantage, their talents are developed, their mental faculties taxed to the utmost. Their physical beings are considered now and then in rather a hap-hazard way, but how about the moral? The consideration of such subjects as tend to character development and building, as touch the finer sensibilities and foster the love of fellow-beings, as inculcate ideas of true citizenship and a generous life—a life for others—is not a direct part of the school curriculum These ideals, sad to say, are only too often overlooked in the home training. It is not enough to say to the child, "Thou shalt not lie;" "Thou shalt not steal;" "Honor thy father and mother." Added to these commands should be the command of parents, "Thou shalt be generous; thou shalt be just; thou shalt not forget thy neighbor in distress; thou shalt remember the poor."

Yes, even children can be taught to remember those in distress. Let the child grow up with the idea that it is his duty and his vital duty to give of what he has, and he will soon learn to give of what he is, the greatest of all gifts.

A definite plan for developing generosity and sympathetic understanding among the Sabbath school children of Chicago, promulgated in April, 1916, was spontaneously received by the Chicago Rabbinical Association and the Sabbath School Teachers' Association. The latter organization agreed to develop and foster the new movement known as the "Help A Child League." In the league are eleven Sabbath schools in connection with the largest synagogues in Chicago. The Central Council, composed of four delegates—two teachers and two children from each school—transacts the general business of the organization.

A certain Sunday is set aside each month as the "Help A Child League" Sunday, when all the money contributed by the Sabbath schools in the organization is put into a common fund for the benefit of crippled Jewish children. By making it possible for children to visualize the objects of their concern, their giving presents a concreteness which appeals to their emotions and keeps interest alive.

Giving, as so many children do, for things which the childish imagination cannot definitely picture, makes giving both mechanical and uninteresting. The children are not permanently impressed and when they leave the Sabbath schools—the great institutions for spiritual and moral uplift—their lessons in humanitarianism do not follow them into the big open, where misery reigns.

However, it scarcely requires an imaginative mind to picture a mis-shapen little body, for very few children, even those of the most tender years, do not know what deformity in one form or another means. The "Help A Child League" will therefore concentrate work for and with crippled children. The following plan was submitted and adopted in April of this year:

1. Organize the Jewish children in the Sabbath schools for the purpose of concerted action and continuity in philanthropic work, sufficiently concrete to arouse their interest and attention.

(The fact that the children of all the Sabbath schools will be doing similar work and directing their thoughts and energies toward the same special activities, will, it is hoped, create a bond of sympathy and a sense of solidarity which will ultimately be a potent factor in Jewish philanthropy in this city.)

2. Each Sabbath school to be known as "Number So and So of the Help A Child League."

3. Each Sabbath school to elect its own officers and manage its own group, and to call meetings at stated periods, possibly not more than two or three times a year. At such meetings definite statements to be made by teachers or social workers, and

specific cases cited or social workers, and so that the interest of the children may be stimulated and retained.

4. A Central Council to be organized, to consist of two teachers and two of the older pupils from each Sabbath school. The Central Council to elect its own officers and transact the business of the organization.

5. The President of the Central Council to appoint a Social Service Committee.

(a) The duties of the Social Service Committee to be the handling of all requests for braces, wheel chairs, etc., and the cooperating with Dispensaries and Hospitals caring for crippled children.

(b) To do such visiting and personal service as is necessary.

(c) To cooperate with the Registration Bureau and the organized Charities.

6. Children's contributions to be voluntary. No fixed dues to be asked.

7. Contributions brought by children, or any part of such contributions, to be kept intact, collected at stated periods and put into a given fund, to be known as the "Help A Child Fund."

8. Outings for crippled children to be provided, if funds permit.

9. A union meeting of all Sabbath schools to be called once a year. A program to be presented which will bring the objects of the organization home to the children, give them an opportunity to become acquainted and so promote good-will and fellowship.

Following is the first case of the "Help A Child League." A little Jewish girl of thirteen years, born without arms and without joints, unable to walk, and doing all her school work, including sewing, with her toes, was provided with a wheel-chair by the "Help A Child League." Her mother had complained and this complaint was referred by the Principal of her school, that a chair was urgently needed, but that it was impossible for the family to purchase such a chair and that the weight of the child, with advancing years, made it impossible to keep her comfortable. Not only were the children delighted to furnish this chair, but the little girl herself was made wonderfully happy.

"The Help A Child League" of Chicago, although organized but two months before the summer vacation, also contributed the cost of a month's outing for about half a dozen crippled children. Children are spontaneously generous. If given opportunities, they are both givers and workers. If we have selfish children, or selfish men and women, the responsibility lies at the doors of those who let golden opportunities to forestall selfishness slip by.

All the Jewish Sabbath school children of the country could be similarly organized and the "Help A Child League" be made to become a national organ with very little effort on the part of the Sabbath schools.

The American Jews, throughout the United States have implicit confidence in the men who form the Joint Distribution Committee, which has disbursed nearly seven million dollars. The integrity of the members of the committee is, of course, above question, and the Jewish public has every reason to believe that they have exercised the best of judgment in the use of the means at their command to relieve the distress of our brethren in the war zones. If any attempt is made by the proposed Jewish Congress to take charge of the distribution of the funds being contributed by American Jewry for the relief of the Jews in the war zones, it should meet with defeat. We know that the fund has been and is now being administered to the best possible advantage. Any change of management would be in the nature of an experiment and a dangerous one at that.

A. I., Jan. 4, '17.

Congregation Rodef Shalom of Pittsburgh, must be given credit for appreciating the extent to which the synagogue may actively take up social service. A social service study class, under the guidance of Dr. J. Leonard Levy, the Rabbi, has been started. Lectures are held once a week by social workers and by university professors in applied sociology and practical community service. The aim is to give the members of this class the proper point of view, with regard to the social service agencies of Pittsburgh.

WARBURG PROPOSES COOPERATIVE WAR RELIEF.

A gigantic co-operative plan to raise $100,000,000 for the rehabilitation of Europe's war-afflicted peoples, to which the Federal Government could give its sanction through the designation by the President of the Secretary of the Treasury as the Honorary Treasurer of the fund, was proposed by Felix M. Warburg, chairman of the Federation for the support of Jewish Philanthropic Societies at a dinner given in his honor at the Hotel Biltmore, Mr. Warburg said:

"This dinner marks the first part of a long and, I hope, successful campaign. With the number of workers who could be organized in this short period, we have approached personally more than 10,000 people, of whom nearly 9,000 have answered as favorably as you have heard, bringing us up to a total of a little over $2,000,000. In addition to that, we have perfectly good bills collectable from thousands of people who have been reached whose personal consent and increased subscription we have not yet received, which approximate about $340,000, so that today the total collectable prospects add up to $2,340,000. This covers the people known as givers to charity, but the army not yet reached has not been approached at all, and for that purpose we need the cooperation of every single giver known to us. Let our slogan be 'Charity for charity's sake," and not for the pretense of it. Let no one escape.

"Our power is great; let us not abuse it. Our short effort has plainly shown, I think, what cooperation can do, and it is tempting to translate our success into even larger proportions.

"Take for instance, the aspect of the many war relief committees' activities. If all denominations and committees would cooperate, what a saving of energy and what a tremendous result could be achieved within a few weeks, so to say, with decreased expense and no waste. About $100,000,000 for war relief could be secured by setting the wheels into motion and by seeing to it that no cogs slip.

"Have the President of the United States appoint a distributing committee; if he so pleases, let him appoint the Secretary of the Treasury, Honorary Chief Treasurer. By doing this, you appeal (1) to the charitably inclined who want to help, (2) to the local pride to show what can be done in each community, (3) to each individual, giving him a chance to say to what fund he may wish to subscribe, (4) you start a healthy rivalry which will no doubt bring up additions to figures that will be encouraging and startling, especially if these amounts are not for the damage done during the war, but is the American contribution of all Americans to repair the damage, to restore people to their homes and to rehabilitate peaceful habitations, which they enjoyed before this terrible war."

San Francisco, Cal.—With $300,000 already contributed, further subscriptions are being received for the construction of a new Pacific Hebrew Orphan Asylum, which promises to be one of the most modern and complete institutions of its kind in the United States.

In contrast to the old plan of one large building, the new institution will be constructed on the cottage system as a group of separate units, with each cottage abounding in the atmosphere of a real home. A house mother will be in charge of each cottage.

The need of a new orphanage has been sorely felt for some time. The present building, a frame structure at 600 Divisadero Street, has been found inadequate to meet the increased activities of the orphanage, which is achieving splendid results. Dr. Samuel Langer is the superintendent.

During the month of February the Field Secretary will make a tour through the South. Communities wishing to avail themselves of his services are requested to communicate as early as possible with the Field Bureau, 808 Neave Building, Cincinnati, Ohio.

A CITIZENSHIP SURVEY.

Philip L. Seman, Chicago, Ill.

In accordance with the original suggestion made two years ago at the Baltimore conference, the Chicago Hebrew Institute began a house-to-house survey, the object being to ascertain the citizenship status of the residents as well as their literacy, particularly with reference to English.

Preparedness is a vital necessity for any social institution in its critical times. The Institute, facing the difficult situation of a rapidly changing neighborhood and constantly meeting new problems which increase in exact proportion to its activities, has added this survey department in connection with its Bureau of Civics and Citizenship, the main purpose of this department being the research and study of the Jewish community life in Chicago.

The Institute deals with the American born, the naturalized and the unnaturalized. The chief interest of the Institute lies in the latter.

The survey had a double purpose of securing data regarding individuals and of a publicity and educational campaign. Literature in English and Yiddish was left in each home, advising the family visited of the various opportunities to be found at the Institute. The questionnaire was simple and direct, every item having a bearing upon the all-important question of citizenship.

While the investigator took pains to make general notes on conditions, there was no confusing of the objective of the survey with health or reform work as such matters were always reported to some other agency. Her calls into the home were in the nature of a friendly visit. Only one investigator was employed for this work. An effort was made, however, to secure a worker who had been previously engaged in similar work and in the same district. She came to the work with the open mind of a student, without prejudice or the bias of professional social workers.

Scope—The field for survey, as before mentioned, included the whole of the 19th Ward, bounded by the Chicago River on the east and Hermitage Avenue on the west, and from Van Buren to Taylor, from Hermitage to Loomis Street, then Twelfth Street as far east as Halsted, the boundary then following Taylor Street to Desplaines Street, going south to DeKoven and Bunker Streets to river on the eastern boundary.

The district east of Halsted is now largely given over to factories and places of industry. Very few Jews were found in this mile square. The Italians, Greeks and Poles have been crowding the Jews out for years, and only a few isolated families are still to be found in their own homes. The school census record shows that in the Dante School, 15 years ago, there were 95% of Jewish pupils. In this survey we find that in the very same school, 99% are Italians.

The majority of the Jewish families are engaged in business on Halsted Street. These families lived in back or over their stores. Now, the more prosperous among them have moved into the Lawndale district and have gone as far as Fortieth Avenue.

The very heart of the district, bounded by Blue Island Avenue, Taylor Street and Racine Avenue, and extending almost to Van Buren Street, is now inhabited by other nationalities. The Jackson School on Polk and Sholto Streets, formerly almost exclusively Jewish, is now largely attended by Italians. Six years ago the first Italian child was graduated from the eighth grade. These facts are of great significance not only to the Institute, but to other social agencies and to the public school itself.

From Taylor Street to Twelfth Street, and from Loomis to May, is the most densely populated area and has the largest population of Jews in the field canvassed. Here, too, we find the greatest number of aliens. This is in the immediate neighborhood of the Institute, and no doubt similar facts will be ascertained when a survey is made of the adjoining 10th and 20th Wards.

The most important grouping of Jews, as shown on the spot map, is that sur-

rounding Ashland Boulevard. This neighborhood is bounded by Laflin, Harrison, Hermitage and Taylor Streets. Ashland Boulevard, formerly, was one of the most beautiful and fashionable streets on the West Side. In the last few years it has become the happy camping ground for cheap rooming houses, boarding homes and college fraternities, housing hundreds of students from the local medical and dental colleges.

Method—The survey was practically completed as it progressed, that is, a running file was made with the tables, so that the tabulations might be kept up-to-date and the spot map was made street to street. In this manner it was possible to compare sections and to make an intelligent estimate of results.

The investigator worked only part time. While it would have been highly desirable to have had a nearly instantaneous picture of the situation, which would be possible only if a dozen or more investigators were working simultaneously, confusion of ideas and duplication were avoided. The fact that one person was doing the work made it possible to continue it under the circumstances, with the enthusiasm and interest which would not have been possible with a change day after day.

The human interest value of the survey to the Institute is as great as its practical ends, namely, the possession of definite facts. Whenever literature was left in the home, an attempt was made to find the attitude of that home towards the question of the survey, and information was offered regarding social and educational opportunities given at the Institute, that the individual members of the family might benefit by.

Considerable information of timely interest was brought to light, especially in regard to the social attitudes of the people.

Aim—The relation of the Institute to its neighbors is vitally associated with the relation of the immigrant to America. How permanently it does its work will largely depend on the farsightedness with which it plans its activities. This is not only true of the Institute, but of other social agencies which conduct work of an educational character in foreign localities. Here is not a problem of establishing the best classes or schools for developing the highest type of social and recreational technique, but of harmonizing a people with each other and their environment.

The time has come when groups and institutions should rise to a higher conception of citizenship. The Chicago Hebrew Institute, as an institution, is but fulfilling its mission in meeting the immigrant as a possible citizen and it must further be made clear to him that his coming has two sides—while it confers benefits, it also lays upon him the duties and the obligations of citizenship.

Citizenship and Naturalization of Jewish Residents.

The fact that immigration has practically been suspended for two years, makes this time a most propitious one for the study of the general situation and a vital study of the problem of Americanization before new problems and new issues arise with the greatest rushing immigration which will undoubtedly follow the close of the European war.

The Nineteenth Ward—A Foreign Ward—The Nineteenth Ward is one of the most foreign wards in the city of Chicago, and it is probably second in the number of immigrant Jewish residents. The shifting of the population with the steady removal of the Jews westward as the Italians and East Europeans push in, will not come in as a part of the discussion of the survey, but the facts, shown in the following tables, are given as being fairly typical of the conditions found in other similar districts.

Without going into a detailed study of the old and new immigration, we may take up briefly the points of significance from the standpoint of Americanization.

The first relates to the origin of the Jewish immigrant who now lives in the Nineteenth Ward.

As usual, the great majority were natives of Russia, and immigration has been comparatively constant for the last twenty-five years.

Table I—Nativity and Period of Residence in the U. S.

Period of Residence.	Country of Birth.									
	Russia	Germany	England	Poland	Roumania	Austria Hungary	Persia	Others	Not Stated	Totals
Under 5 years	319	12	7	6	9	8	9	12	5	387
5 – 8 years	183				6	2			4	195
8 – 10 years	215	5	1	9	2	8		5	3	248
10—15 years	347	3	2	6	34	11		2	5	410
15—25 years	245	6	2	11	14	9			3	290
25 years and over	208	18	5	11	2	12		1	5	262
Not Stated	108		1	1	6	1	1	13	52	183
Totals	1625	44	18	44	73	51	10	33	77	1975

The ten to fifteen year period shows the largest immigration from Russia, also Roumania and Austria Hungary, while within the last five years increasing numbers have been coming from Germany, England and other lands, principally Persia and Palestine. Fewer become American citizens.

years. Nationality, apparently, plays little part in the relation to citizenship, the percentage of those who naturalize being about the same for all. Only five out of thirty-three from other lands have become naturalized, but comparison with the following table will show the cause for this in the short period of residence.

Table II—Citizenship of the Foreign Born and Nativity

	Russia	Germany	England	Poland	Roumania	Austria Hungary	Persia	Other Lands	Not Stated	Totals
Citizens	668	19	7	22	33	27		5	22	803
Aliens	652	21	8	16	29	12	12	22	21	793
First Papers less 10 years	152	2	2	3	4	1		3		167
First Papers over 10 years	153	2	1	3	7	10		3	20	199
Not stated						1			14	15
Totals	1625	44	18	44	73	51	12	33	77	1977

There are at the present time about twelve hundred adult Jews of foreign birth in the ward and of this number, nearly eight hundred have never even applied for first papers, and two hundred are not yet naturalized, although they have taken first papers, having been in the country over ten

Political reasons might be ascribed to the 200 cases of men having first papers only, although in residence in this country. Some will never take out the second. Others have been here fifteen or twenty years and have prospered, and through their business feel the need of citizenship.

Table III—Period of Residence and Citizenship

	Under 2 yrs.	2 to 3	3 to 5	5 to 8	8 to 10	10 to 15	15 to 25	25 and over	Not Stated	Totals
Naturalized Citizens		1	5	13	59	194	223	271	40	806
Aliens	33	79	148	160	93	110	46	4	51	724
Aliens having First Papers	5	16	53	80	56	159	32	4	2	407
Totals	38	96	206	253	208	463	301	279	93	1937
American Born										162
										2099

The apparent inconsistency of the citizens who have been in America less than five years is to be explained by the fact that they were preceded by their fathers to this country and being under twenty-one on arrival were made citizens, through their fathers' naturalization, by act of Congress.

The fact observed in the record table regarding the period of greatest immigration is shown in this table in relation to naturalization.

Further analysis of the table shows interesting facts. Three hundred and thirty residents have been in America less than five years, and if we add those from the five to eight-year period we have a total of five hundred and eighty-three persons whom we can hardly expect to find naturalized. It is noteworthy that the number of aliens who have been here a greater length of time is almost equally as great.

This result is practically the same as that shown for all nationalities in the ten American cities having the largest foreign population in 1910. In recent years there seems to have been a decided change for the worse in this respect.

Chicago in 1900 had a percent of 28 of the foreign male population, 21 years and over, who had not taken out naturalization papers, and in 1910, this had risen to 41 per cent. Chicago ranks fourth among the ten cities cited. "The School and the Immigrant." Cleveland Foundation Survey, 1916, page 20.

The Children of Foreign Born—The second generation belongs properly to the nationality of their parents, but legally, if born in America, they are citizens here. It is both interesting and important to know something of the civic status of the home in relation to the child, because of the far greater influence upon the future citizenship of child than the mere account of birth.

The Naturalization Law of 1906 practically eliminated the interest of the politician in his alien constituency. Most of the aliens in the vicinity, who had secured their papers through the efforts of the local politicians, had been marched to courts in groups of fifty or one hundred. Under this law, the applicant must have had real preparation and his knowledge is carefully tested before papers are issued. This condition led to the establishment of free classes in naturalization and citizenship in most educational and social centers.

As evening school and citizenship classes for foreigners increase, it is to be hoped that naturalization officials will take increased interest in making naturalization facilities as easy as possible. The working man who is not well established often does not dare to take a day off to go to court, and if he dares, his witnesses can not go. Until the citizenship of employees becomes of greater interest to employers, the night court session is practically the only solution.

Table IV—Citizenship and Marital Condition

	Citizens	Aliens	First Papers Under 10 Years	First Papers Over 10 Yrs.	Not Stated	Totals
Married	728	448	162	175		1513
Single	199	174	45	16		434
Widowed	48	62	2	1		113
Separated or Divorced	7	6	1			14
Family in Europe		12				12
Information Refused	8	3				11
Totals	990	705	210	192		2097

Table V—Children and Civic Status of Home

	Citizens	Aliens	First Papers Under 10 Years	First Papers Over 10 Years	Not Stated	Totals
Children under 5 years	426	281	139	162		1008
5—10 years	467	322	94	150		1033
10—15 years	501	213	80	150		944
15—21 years	538	272	67	101		1028
21 years and over	267	115	21	38		441
Totals	2249	1203	401	601		4454
Having no children	299	396	68	39		802
Not stated	111	68	1	14		194

(To be Continued in February Issue.)

(*Continued from November Issue*)

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

WEDNESDAY MORNING, MAY 10
SIXTH SESSION

Session Chairman, Rabbi M. M. Feuerlicht, of Indianapolis.

Training School for Jewish Social Workers

Louis H. Levin,
Baltimore

The question of training Jewish Social Workers has come up from time to time, and as the years pass on the need has been more than acutely felt for some course of training that will equip a young man or a young woman for the various kinds of service now demanded by Jewish communities. The need was felt and acted upon a number of years ago by the general public which established schools of philanthropy in various institutions of learning, and they have demonstrated their usefulness.

To these schools of philanthropy, many Jewish people have gone to obtain a better grasp of the principles underlying their work, but it has been felt from the beginning that the specific needs of Jewish communities required specialized attention, for not only are the problems that our communities have to deal with different from those confronting the public at large, but the resources and the organizations of Jewish communal life vary so widely from that obtaining among the general public, that special knowledge of these needs and conditions is absolutely essential to high-grade work.

Schools of philanthropy are also of great importance in that they change the attitude of the public towards those in the service and towards the work itself by bringing clearly before those responsible for the maintenance of our charities. This call for single-minded devotion on the part of the worker to the acquiring of definite knowledge and experience essential to his professional equipment—knowledge and experience that require long time and earnest application to obtain. These schools have also brought to the knowledge of intelligent young men and women, who are looking for careers, the realization that here is a wide field of usefulness and importance to which they can devote their talents, with a promise of success, both for themselves and for the communities in which they operate.

It was my privilege at the St. Louis Conference to read a paper on Social Work as a Profession. I pointed out at the time that while the training required for entrance upon this vocation was not so organized as that leading to the acknowledged professions, yet, it had all the elements of professional work connected with it, and that it would, in a very short time, earn the right to be ranked with those professions which have received the recognition of the world for many generations.

Since that time, not only have the general schools of philanthropy developed their work, increased their knowledge and widened the scope of their influence, but they have become integral parts of the educational system in many places with an expressed position in the curriculum and Jewish organizations have also undertaken to provide courses of training for those who would enter the service. In Cincinnati, New York, Baltimore, Chicago and undoubtedly elsewhere, attempts more or less serious have been made and are being made to train our young men and women for a social service career. The abstract presented here will show courses in all the essentials of social work and relating to all its phases. The pressing need of such courses has become more and more manifest in recent years and at last we are approaching the desideratum that has loomed before us for plans have been formulated for the establishment of a school for Jewish communal work, that will rank in thoroughness with any institution or educational undertaking that have been established for the purpose of preparing social workers for their professional careers.

No attempt will be made here to describe or appraise the work now done for Social Service in Cincinnati and other cities, on

the contrary, this report will be devoted principally to a description of the course that will be offered, beginning with the fall, 1916, at the School for Jewish Communal Work in New York. The organization of the school and the outline of the work intended to be covered is as follows:

SUMMARY STATEMENT DESCRIPTIVE OF THE SCHOOL FOR JEWISH COMMUNAL WORK

1. Board of Trustees:

The Board of Trustees of the School for Jewish Communal Work consists of:

Mrs. Sidney C. Borg.
Abraham Flexner.
Irving Lehman, Chairman.
Samuel A. Lewisohn.
J. L. Magnes.
Julius Rosenwald.
Max Senior.
M. J. Stroock.
Felix M. Warburg, Treasurer.
S. Benderly, Temporary Secretary.

2. Faculty.

The Faculty includes the following:

Paul Abelson.
S. Benderly.
Ludwig B. Bernstein.
Boris D. Bogen.
David M. Bressler.
Israel Friedlander.
I. E. Goldwasser.
M. M. Kaplan.
Louis H. Levin.
Minnie F. Low.
Solomon Lowenstein.
Leonard G. Robinson.
Chester A. Teller.
Morris D. Waldman.

3. Administrative Committee.

An Administrative Committee of five, consisting at the present time of:

Paul Abelson.
S. Benderly, Chairman.
David M. Bressler.
I. E. Goldwasser.
Morris D. Waldman.

Have direct charge of the administration of the school.

4. Curriculum.

The School has been organized in six departments.

Department of Industry.
Department of Philanthropy.
Department of Correctional Work.
Department of Religious Affairs.
Department of Jewish Education.
Department of Y. M. H. A. and Kindred Institutions.

Each department offers two sets of courses:

a. Institutes.
b. Graduate Courses.

Both of these are preceded by a General Introductory Course.

5. General Introductory Course.

This course consists of a series of 40 lectures and discussions covering, in broad outline, numerous forms of Jewish communal work. The course is designed to be of a popular rather than of a technical character since to these courses will be admitted not only persons who wish to enter either the Graduate Courses of the School or any of the Institutes, but also directors of institutions and other persons with a general interest in Jewish communal work.

6. Institutes.

The Institutes, each consisting of 30 evening sessions (one evening per week, two hours per evening) covered in one year, are planned for qualified persons engaged at the present time in some form of Jewish communal work and also for those who desire to prepare themselves, within a reasonably brief time, for secondary positions. Institutes will be offered in the following departments during the year 1916-1917.

In the Department of Industry:

Institute for Workers in Immigrant Aid Societies and Agencies for the Distribution of Immigrants.

Institute for Workers in Employment Exchanges and Vocation Bureaus.

In the Department of Philanthropy:

Institute for Workers in Charitable Relief Agencies.

Institute for Workers in Medical Social Service.

Institute for Workers in Child-caring Institutions.

In the Department of Y. M. H. A. and Kindred Institutions:

Institute for Workers in Y. M. H. A. and Kindred Institutions.

In the Department of Correctional Work:

Institute for Workers in Big Brother and Big Sister Associations and for Probation Officers.

7. Graduate Courses.

The Graduate Courses consist of two parts:

a. Basic Courses.
b. Group Studies.

These courses cover a period of three to four years. They are designed primarily for those who wish to train themselves for administrative and supervisory positions.

8. Basic Courses.

The Basic Courses are designed to give the students a grasp of the principles and methods underlying all forms of communal work. It is hoped that each student who has completed the Basic Courses will be in a position to choose more intelligently the special field of activity in which he is to work. The following is the complete set of Basic Courses:

1. Immigration, full course, 4 credits.
2. The Jew and America, full course, 4 credits.
3. Modern Industry and its Problems, full course, 4 credits.
4. Problems of Dependency, full course, 4 credits.
5. Child Caring, full course, 4 credits.
6. Social Legislation, full course, 4 credits.
7. Work in Y. M. H. A. and Kindred Institutions, half course, 2 credits.
8. Problems of Correctional Work, full course, 4 credits.
9. Public Health, half course, 2 credits.
10. Religion and Modern Life, half course, 2 credits.
11. Problems of Religious Education, half course, 2 credits.
12. Statistics and Social Research, full course, 4 credits.
13. Management and Administration of Communal Agencies, half course, 2 credits.

From among the Basic Courses enumerated above, each student doing graduate work in the School for Jewish Communal Work is expected to take six. Those students who have not attended the General Introductory Course are required to take seven Basic Courses instead of six. Special arrangements will be made for students in the department of Jewish Education and in the department of Religious Affairs (students attending Jewish Theological Seminary) to enable them to spread the required number of Basic Courses over a period of three years and finish the two minors required by the School for Jewish Communal Work in the fourth year. During the year 1916-1917, the following Basic Courses will be offered:

1. Immigration.
2. Problems of Dependency.
3. Public Health.

9. Group Studies.

It has been thought advisable to supplement the intensive training that each student is to get in his major field by work in two related minor fields. There are six tentative groups offered, each comprising a major and two related minor subjects. The following is a list of the groups:

Group I.
Major—Industry.
1st Minor—Relief Work.
2d Minor—Correctional Work.

Group II.
Major—Relief Work.
1st Minor—Industry.
2d Minor—Correctional Work.

Group III.
Major—Correctional Work.
1st Minor—Industry.
2d Minor—Relief Work.

Group IV.
Major—Jewish Education.
1st Minor—Religious Affairs.
2d Minor—Jewish Community Center Work.

Group V.
Major—Jewish Community Center Work.
1st Minor—Jewish Education.
2d Minor—Religious Affairs.

Group VI.
Major—Religious Affairs.
1st Minor—Jewish Education.
2d Minor—Jewish Community Center Work.

10. Field Work.

No student will be admitted to do graduate work unless he is engaged in paid part-time work in some Jewish communal agency. The purpose of this arrangement is to make the students meet actual demands in communal work throughout their period of training and thus to enable them to profit more fully in their theoretic studies. In connection with the major, a minimum of 20 hours per week of paid field work will be required.

In order, however, to give each student the opportunity to become actively acquainted with other forms of communal work, he will be required to do supplementary field work, outside the field in which he is regularly employed, amounting to no less than 200 hours. This will constitute the required field work in his two minors. This work may be paid or unpaid.

In the case of each student the field work will be carefully planned in detail before it is undertaken, and arrangements will be made for expert personal provision at every step in the process.

11. Requirements for Admission.

The Institutes are open to present communal workers in any field. To this course will also be admitted persons with no previous experience, possessing a high school education or its equivalent. Requirement for entrance into the Graduate Courses is a Bachelor's Degree from a college of recognized standing or an equivalent education.

12. Fees.

For the Institutes the registration fee is $1.00. The tuition fee for each course is $6.00. For the Graduate Courses the registration fee is $5.00. The tuition fee is $12.00 for a half course (15 periods of 100 minutes each) and $24.00 for a full course (30 periods of 100 minutes each).

13. Scholarships.

The Board of Trustees of the School for Jewish Communal Work has established a number of scholarships to be awarded to students recommended by the Faculty.

14. Certificates, Diplomas.

A certificate will be issued to each student who satisfactorily completes the General Introductory Course and at least one of the Institutes.

A diploma will be awarded to each student who meets the requirements of the Graduate Courses.

15. Cooperation of Other Educational Institutions in New York City with the School for Jewish Communal Work.

It will be the policy of the School to avoid duplication as much as circumstances will permit. Such institutions as Columbia University, New York University, College of the City of New York, New York School of Philanthropy, have already expressed their readiness to cooperate with the School for Jewish Communal Work. As an initial step in the plan of cooperation, there will be given during the year 1916-1917, at Columbia University, three of the Basic Courses, namely, Immigration, Dependency and Public Health, with the understanding that these courses are to be given credit at the University towards the degree of Master of Arts or a higher degree.

Besides the work that is being undertaken by the School for Jewish Communal Work, the Jewish Chatauqua Society, in its department known as the Department of Synagogue Social Service, will this summer conduct courses in philanthropy. The courses given last year were considered so successful that a more elaborate scheme has been developed and the following will be offered during the summer:

1. Jewish Immigration; History and Law, by Prof. Isaac Hourwich.
2. Economic Adjustment of the Jewish Immigrant, by David M. Bressler.
3. Social Adjustment of the Jewish Immigrant, by Dr. Boris D. Bogen.
4. Problems of the Immigrant Girl, by Miss Sadie American.
5. Problems of Health Among the Jews, by Dr. Maurice Fishberg.
6. Problems of Dependency, by Morris D. Waldman.
7. Problems of Child Welfare, by Dr. Solomon Lowenstein.
8. Problems of Jewish Education, by Dr. S. Benderly.

9. Problems of Neighborhood Work, by Dr. Charles Bernheimer.
10. The Y. M. H. A. and Y. W. H. A. Movement, by Dr. I. Edwin Goldwasser.
11. The Synagogue as a Social Force, by Dr. Stephen S. Wise.
12. The Place of the Volunteer in Social Work, by Dr. Boris D. Bogen.
13. The Federation Movement in Jewish Charities, by Dr. H. G. Friedman.
14. Organization of the Jewish Community, by Dr. J. L. Magnes.
15. Mutual Welfare Organizations, by Dr. Rosenblatt.

During the second and third week groups of lectures will be given, each group to consist of five lectures as folloys:

1. Family Welfare, in charge of Dr. Boris D. Bogen.
2. Child Welfare, in charge of Dr. Ludwig Bernstein.
3. Neighborhood Work, in charge of Dr. Boris D. Bogen.
4. Correctional Work, in charge of Julius Drachsler.
5. Industry and Industrial Problems, in charge of Dr. Paul Abelson.
6. Principles of Institutional Management, in charge of Morris D. Waldman.
7. Organization of Social Forces, in charge of Dr. Boris Bogen.
8. Medical Social Service, in charge of Dr. Sidney E. Goldstein.
9. Organization of Social Service in the Synagogue, in charge of Dr. Sidney E. Goldstein.
10. Outline Training Course for Volunteers in charge of Dr. Sidney E. Goldstein.

This summer course is designed to meet the needs of different groups of students. First of all, those who are engaged in social work as a profession; those who are serving as volunteers in the social field; Seminary students and Rabbis. The expense of the course this year will be $10, which will include registration and tuition. A number of scholarships will be offered to provide room and board in New York City. It is the earnest hope of the committee in charge that different organizations will find it possible to meet the transportation expenses in cases where the workers are unable to do this themselves. At the close of the course, certificates will be granted to those who have been in regular attendance and who pass the examination that will be given.

It will be seen from the outlines that have been presented to you, that there will be offered courses in philanthropy that will be very worth while to all who are engaged in Jewish social work; affording Jewish young men and women of our country, an opportunity to acquaint themselves with all phases of Jewish communal work and to study, both in theory and practice, those principles and peculiar problems which the Jewish social worker is bound to meet in the course of his or her professional labors.

But it is not sufficient simply to offer courses such as have been outlined here. Two things more are necessary; first, it will be the duty of all who have at heart the development of Jewish social work to see that the young men and young women qualified by intelligence, temperament and inclination to social work, are directed toward a career of social service through a training that can be given them at the school described. No better investment for any charity organization can be imagined, than to direct and send at its own expense, the promising young man or woman to the Jewish School of Communal Work. In time this school will give us a trained and intelligent professional class devoted to solving our problems, raising the standards of our work and giving us new horizons. Unless we can draw from the best material among us and train it in an intelligent and scientific way, our charities will never make the progress they should, but will lag behind and do their work by rule of thumb. The duty of the community is not complete, when it has directed promising material to the training school—it should go further and determine that it will draw its workers only from among those who have had the benefit of this training course. There is no guarantee that every graduate of the training school will be a successful social worker, but there are greater chances that the young man or woman graduated from the School for Jewish Communal Work will be a competent person than these

are in the case of a worker selected at random. Loyal support by the charities throughout the country of the training school, will result in the creation of a real expert *de corps* among Jewish social workers in the North; professional feeling, responsibility and dignity, in a desire for a higher standard of work. Hence, in a more appreciative attitude of the public at large toward its own organizations. Those communities that have already satisfactory workers, should nevertheless give some of them an opportunity of taking certain courses at the School of Philanthropy, so that the benefits that can be derived from contact with the best thought on the subject, will be available throughout the country.

With a competent school of Philanthropy established, with an interested constituency throughout the country directing individuals to the schools, and with the loyal support of those communities of that school, by offering to its graduates opportunities for putting into practice the training they have there received, we shall be able to achieve results that have never before been attained, and we shall establish a system of education and social cooperation, the benefits of which can hardly be foretold at the present time.

The December number of the Lend-A-Hand leaflet, issued by the United Hebrew Relief Association of Pittsburgh, Pa., is devoted to the work of the Jewish Children's Bureau. This Bureau was established in 1914 for the purpose of intensive work among the children of the Jewish poor. During the first season, the Children's Bureau aimed to give its members an understanding of case work. In the planning of the activities for 1917, the Bureau is divided into eight committees with the following outlines:

I. Education:

A survey is to be made of the school progress of all the children under the care of this association.

II. Religious Training:

A study will be made of the possibilities of extending religious education to the hundreds of our children who now know nothing of Judaism or Jewishness.

III. Health:

Thorough medical examination by competent physicians with a concise and fairly thorough record of such examination for every child under our care.

IV. Mental Hygiene:

A study will be made of the defective children known to us. Mental examinations will be made by competent specialists, and treatment recommended will be carried out. Wherever segregation is deemed desirable, the State Institution at Polk or other agencies will be resorted to.

V. Vocational Guidance:

The aim is to study carefully the needs and possibilities of the children in the needy families between the ages of twelve and sixteen along vocational lines. Such children will be placed in contact with the various vocational experts and employment agents of the community.

VI. Child Placement:

This Committee will supervise the work of child-caring in foster homes and the placing of certain children in permanent homes.

VII. Standard of Living in Large Families:

Careful observation will be made of families in which the father earns but the normal workingman's wage upon which he must support five children or more.

VIII. Recreation:

An answer will be sought to the following two questions:—What are the recreational facilities of our neighborhood? To what extent do our children utilize these facilities?

The interesting results in the metal-work class last season have led to the establishment this season of an Arts and Crafts Department in Cleveland, Ohio, with Miss Florence Heineman as Director. In addition to working out certain experiments in manual activities with groups of little girls, the department is arranging classes in charcoal drawing, poster designing, art-metal work and pottery.

EXPERIENCE

Morris Lewis, Cincinnati, O.

From the Editor:

In order to demonstrate the workings of the Transportation Rules and the efficiency of the Registration Department of the Field Bureau, Mr. Morris Lewis, of the United Jewish Charities of Cincinnati, volunteered to assume the part of a transient Jewish applicant for relief in several cities of the Middle West. His story follows:

December 26, at L——, a thriving industrial city, 10 a. m. I entered the reception room of the United Jewish Charities. The room was large, evidently used as a dance hall, and five men seated on folding chairs were waiting to be interviewed. A young lady at the desk registers each one as he comes in and calls them in turn. I registered as Louis Mack.

A number of women with babies entered and two nurses at the other end of the room in which we sat made preparations to weigh them. The room was quite cold; we kept on our overcoats while we waited; the mothers were bundled up in warm clothing and the nurses wore heavy sweaters. The babies were undressed, weighed and dressed again in the same room.

Miss B——, the Superintendent, entered the room several times wearing a sweater, and later some of the mothers took the babies into an interior room to dress them.

After half an hour I was called to another room and interviewed by a lady agent, while Miss B—— remained in the room. I claimed that I had come from Chicago two days before upon the suggestion of a friend who had written me that I could get better employment at L——; I had not been able to locate my friend and did not have sufficient funds to remain longer in the city; the fact that I was destitute did not bother me, but I was worried about my mother and two of my sisters who depended upon me for support. I had worked in a garage in Chicago and obtained leave of absence. My interviewer asked me what I wanted. I asked her to help me to get home, but she said that the organization could not do that and that I certainly could not expect, to take care of my family. Miss L—— interrupting, said they might get me employment, but I declared I needed no assistance in finding work. They told me that nothing further could be done, so I left.

At 11:30 a. m. I caught Rabbi R—— in front of the Temple, just as he was leaving. I told him that I had applied at the office of the United Jewish Charities, and related substantially the same story. He then asked me if I was a "good garage man," and fearing he would offer me work in his garage, I told him that I was a bookkeeper in a garage, taking care of a small taxicab service. He told me to return at 3:30 p. m.. At this time I entered his library and was told by his secretary to be seated for a few minutes. I was then called into the Doctor's office. He asked me if I was "sure I wanted to go back to Chicago." I assured him I did, and he stated that it was against the Transportation Rules to give transportation to strangers from one town to another, but that he was under the impression that I was an unfortunate young man. He said he would take a chance and gave me a letter, enclosing a check, addressed to the ticket agent of the Central Railroad. I thanked him, and he stated that I might return the money when I was able. I told him that he would hear from me later. I then left the office, taking the letter to the ticket agent, and was given a ticket to Chicago. It was not marked "Charity."

December 27, at M——, a large commercial center. I entered the office of the Jewish Charities at 10:30 a. m. Was directed by a uniformed officer to a window marked "Information." There a young lady inquired my business. I told her I wanted to see Miss K——. Asked my reason, I stated that I was a stranger and needed assistance.

I was given a small red cardboard numbered 38, and was told to wait in the waiting room until called. There were several men and women in the same room, also having numbered cards. At

11:20 a. m. my number was called by Miss F——, who asked me to come into the hall, where she interviewed me through the information window. She was interrupted a number of times during the interview by various applicants, and people who wanted other information. I was dressed in an overcoat, slouch hat, soiled suit, yellow shirt and sweater. Miss F—— asked my mission, and I stated that I was directed to Miss K—— by a man I met at the depot where I had stayed the night previously. She asked what I wanted, and I told her practically the same story as I told in L——. I then asked her for assistance toward getting back to my home in S——. Miss F—— was very kind and sympathetic, and said that she understood and appreciated my position, but thought I was very foolish. She said that she might secure employment for me and in the meantime would wire S—— for permission to send me there. I asked her whose permission she required, and she stated that the Charities would have to grant me same before she could send me. I then told her that I was very well acquainted with Mr. W——, the Superintendent, and did not want him to know of my circumstances. I also said that I did not want to worry my mother. I stated, too, that work did not bother me, as I was quite sure I could secure same; I was only worried as to the welfare of my family. I finally consented to go to the Employment Offices, which were located in the same building. She then gave me fifty cents and told me to return in the afternoon. I went to the Employment Office, where I saw a number of men and boys seated in the waiting room, but I did not stay. I returned to the depot, where I changed clothes and cleaned up. I bought a paper, looked through same for work and answered an advertisement, but was unsuccessful. My motive in trying to obtain work was to show my ability to secure it and then to ask for maintenance. I returned to Miss F—— about 4 p. m. and said that my reason for changing clothes was that I could not hope to secure employment dressed as I was in the morning. She then took me to Miss G——, agent at the Employment Office, who spent some time trying to locate work for me. She then gave me three letters to various concerns which I was to visit the following day; I returned to Miss F——, who told me she could send me to the Shelter Home but wouldn't. She gave me a dollar and advised me to go to the Y. M. C. A. She asked me if I wanted her to wire S—— and I asked her not to do so. She said she would "respect my wishes." Both Miss F—— and Miss G—— asked me to let them know whether I secured work, and I told them that they would hear from me again when I left.

My Record at M——:
Louis Mack, 24, Native.
Mother, Kate; Father dead.
Sisters, Ruth, 14, and Gertrude, 12.
Residence, 246 S. Front Street, S——, Ky.
Milwaukee Friend, Max Ostrow, 190 Farwell Avenue.
Employer, Max Fried, 230 S. Front St., S——, Ky.
Trade, Bookkeeper, $16 a week.

December 28, 1916, at B——, Ill., a small industrial town. I arrived at 2:30 p. m. and left at 12:55 p. m.; transportation cost $1.08. Entered Mr. E——'s shoe store, 126 H—— Avenue, asking Mr. E—— for the address of the Rabbi. He directed me to Rabbi R——. I told the Rabbi my name was Louis Mack and that I was on my way home to Cincinnati. He stated that he could not send me, but referred me to Mrs. C——, President of the Ladies Aid Society. I went to Mrs. C——, who stated she could only send me as far as T——, Ind. She gave me $2.00 and referred me to Dr. S—— in Z——, who would send me further. I thanked her and left. No questions were asked.

December 29, 1916, at Z——, a farming community. Arrived at 1:15 a. m. Saw Dr. S——, 119 Y—— Street, at 10 a. m. Told him I was referred by Mrs. C——, of B——, and that I was on my way home to Cincinnati. He asked me if Cincinnati was my home town. I assured him that it was, and he declared that if I had approached him for a loan he would have granted it to me, but as I came as a charity applicant he was free to give me transportation only to Indianapolis. I accepted an order for same, which cost $1.30. I left at 12:55 p. m. for Indianapolis.

FIELD REVIEW

San Francisco, Cal.—The metropolis of the Pacific coast is quite awake to the call of modern social service and the Jews particularly are zealous in the support of their philanthropic activities. These are not, however, new ventures with them. As early as 1850 there existed in San Francisco an organization known as the Eureka Benevolent Association, which was partly a mutual aid society and partly a relief agency. The Pacific Orphan Asylum was established in 1871. Sixteen years ago four benevolent societies were combined into the Hebrew Board of Relief, and in 1910, the Federation of Jewish Charities was organized; this comprises almost all the Jewish philanthropic agencies of the city and carries a budget of about $150,000.00 a year.

The Community has manifested a remarkable spirit of enthusiasm for new ideas. Although the Federation seemed to be operating quite efficiently the people, feeling that there was still room for improvement, invited Mr. Jacob Billikopf of Kansas City to make a survey of the relief department.

After an intensive study he reported that the amount of relief distributed was more than sufficient, but that the methods used were not along constructive lines, tending to encourage pauperism, rather than reduce dependency. Upon his recommendation an additional professional worker, Mr. I. Irving Lipsitch of New York, was engaged and he is now at work introducing new methods and planning a complete community program for the Jews of the city.

Recently, the sum of $300,000.00 was raised for new buildings for the Orphan Asylum to be operated under the Cottage System. A home for the Young Men's Hebrew Association is in process of erection and the Federation Building has been remodeled at a considerable cost.

It is rather surprising that among the Jewish Social Agencies now existing in the city we do not find any institution corresponding to what is generally known as the Settlement or Educational Alliance in other large cities. There is, however, a Sisterhood House which is a home for girls, and its enthusiastic and devoted worker is extending the activities along settlement lines; almost every evening there are social gatherings and the afternoons are given up to the various classes for the children.

THE PATIO.

A few women of culture are the sole supporters of the Girls' Club which is housed in a beautiful building. The mother and sister of the founder are consecrating themselves to the service of the institution and one needs only to visit the house to realize that this is a powerful factor for good. Its artistic setting, its refined atmosphere and the spirit of cheer and kindliness pervading, make it, indeed, a ray of sunshine in the gloomy neighborhood in which it is located.

The immigration problem is in charge of the Hebrew Sheltering and Immigrant Aid Society which operates a branch there, but the new comers themselves have established their own organization. They conduct a cooperative dining room and other activities emphasizing the principles of mutual aid rather than the old policy of alms-giving. Among them there are quite a number of artists and musicians and others of considerable education, and already they are making themselves felt in the life of the community. While most of them are radicals they are exceedingly tolerant and in order not to offend the newcomers

who might have scruples along religious lines, they not only adhere to the Orthodox dietary code, but during the holidays conducted services in their building.

The Field Secretary, during his short stay, had ample opportunity to observe the various phases of social activity existing within the community. He was especially impressed with the general attitude of interest; an attitude which makes for a remarkable degree of harmony between the different elements. The women are earnest in their activities and sincere in their desire to learn of new tendencies in social endeavor, appreciating fully the importance of the problems involved in their volunteer work. The men assume their part of responsibility with a solemn realization of the seriousness of their tasks, intensely eager to achieve the results for which they are willing to sacrifice time, energy and money.

Rabbi Martin Meyer is the leader in the social endeavor and is considered *persona grata* by every group of Jews in the Community.

There is danger that this great awakening of social responsibility will tend toward the erection of big buildings, that devoid of the necessity for existence will become a liability rather than an asset. This tendency, therefore, will require careful guidance and the caliber of the Jewish constituency can be depended upon to respond to this guidance to the fullest extent.

The people seized with enthusiasm upon the plan of conducting an Institute for the discussion of Jewish Social Service. The National Conference of Jewish Charities is prepared to organize there a branch of the Transient Exchange of the Field Bureau.

There can be no doubt that San Francisco is to be the center of Jewish Social Service on the Western Coast.

(To be continued in February issue.)

QUERY BOX.

Numerous inquiries concerning practical problems in Social Service are received by the Field Bureau. Those of general interest will be published in this column. Our readers are cordially requested to contribute their discussion and criticism.

Question 1. Is there any literature on federation, and if so, where can it be found?

Answer. The Federation Movement in American Jewish Philanthropy, by Joseph Jacobs, American Jewish Year Book, 1915-16.

Question 2. Please state whether volunteers can be utilized as relief agents?

Answer. The distinction between paid and volunteer workers is obsolete. The emphasis should be placed on trained as opposed to untrained workers. The latter should never be used.

Question 3. The establishment of a social center in the neighborhood school reduced the attendance at our settlement. What are the best ways to regain it?

Answer. If the social center answers the purpose, there is no need of competing with it. Effort should be made to reach the element not reached by any other agencies. There is always room, however, for specific Jewish work that a social center of a public school cannot do and this is really the only reason for the existence of specific Jewish settlements.

Question 4. What can be done in a community where the doctors object to the establishment of a free dispensary in connection with the Federation?

Answer. Ascertain first the real need of the agency, then try to find the reason for the objection. Usually it is due to a misunderstanding. There might be a fear that the dispensary may compete with clinics established in connection with the medical schools, or that the poor will take undue advantage of the free medical aid so lavishly offered. Experience proves that the fear is not well founded. The attendance in the clinics is not diminished with the establishment of additional facilities, and with proper supervision only those who need the free treatment obtain it.

Question 5. Where can a list of existing philanthropic agencies be obtained?

Answer. The last complete list was published in the American Jewish Year Book, 1907-8, and is supplemented each year by a list of the new organizations.

Question 6. Is the Aid Association for Ex-Patients of Denver Sanatoriums, which sends out appeals for funds, endorsed by the National Conference of Jewish Charities?

Answer. The Aid Association for Ex-Patients of Denver Sanatoriums is not endorsed by the National Conference of Jewish Charities, and in the opinion of the Field Secretary, who made a thorough investigation of the situation, the appeals of this organization should not be encouraged.

PERSONAL

Sidney A. Teller, of the Irene Kaufmann Settlement, Pittsburgh, Pa., in one of the numbers of The Butterfly, of which he is the editor, ventures to advance the following ideas:

"Woe be to any group of people who delegate their social service to a small group of 'professional workers.' Woe be to us if we find only special places and special times for good deeds. Woe be to any who feel that they are of the elect, 'holier than thou' clique. More social service is rendered in the sharing of a crust of bread between neighbors in a slum tenement than in throwing a handful of gold through charity. There is no limit to social service in time or place or person. The opportunity is always here, now. You may delegate certain social services to a special group on account of a common problem—but you still must give yourself in different ways in order to make the other service really count.

There is more real religion out of churches than in churches, more real *charity* between neighbors than through all the 'organized charity,' more real true impersonal unselfish love and service between everyday ordinary human beings than that rendered by the trained and professional 'social workers.' And it should be that way, and ever increase, until everybody is doing it! Yes, make social service *common* instead of the exceptional, make the need less because so much is being done. Let us all be in the greater ministry, and no one render social service just because it is in the 'profession.' In your personal dictionary of life mark such terms as charity, social worker, social service, etc., *common* terms with common use."

His seventy-fifth birthday was made the occasion of a great ovation to Rev. Dr. Samuel Wolfenstein, former superintendent of the Cleveland Jewish Orphan Asylum. There were a banquet, reception and other functions, speechmaking and presentations, attended by a large number of the graduates from all parts of the country.

Rabbi Emanuel Sternheim has just received word from England that he has been unanimously elected by the Senate of the Societe Internationale De Philologie, Sciences et Beaux-Arts as a member thereof in recognition of his distinguished services to education and original research work in the field of education. The Societe Internationale De Philologie, Sciences et Beaux-Arts is an international organization and one of the oldest and most distinguished of the European learned societies. Election is by merit only and is in the hands of the Senate of the Societe. The election carries with it the title of M. S. P., which the Societe has the power to confer by its constitution.

Miss Anna Bercowitz, of the Jewish Welfare Association of Baltimore, is quite enthusiastic over the new statistical and record forms that are being introduced there by Mr. Louis H. Levin. If these forms prove satisfactory they will be used as a model for various organizations .

Mr. Monroe Goldstein, of the National Desertion Bureau, New York City, has assumed the responsibility of sending the Jewish Charities all the "Personals" from the Metropolis. The New York social workers are requested to inform him of interesting news items.

Miss Sadie Caplan, of the Jewish Welfare Society of Baltimore, announces her engagement to Mr. Philip G. Jacobs.

A local committee of one hundred has been organized by Mr. Sidney A. Teller to take charge of the National Conference of Jewish Social Workers in Pittsburgh, July 3 to July 6th. Besides an ample program of entertainment, it is proposed to arrange a comprehensive exhibit of the work of the Jewish organizations in the country.

The engagement of Miss Jessie Simon, Assistant Secretary of the United Jewish Charities of Cincinnati, to Mr. Julius Solomon, of Lima, Ohio, has been announced.

The many friends of Miss Fannie Cohen, of Baltimore, will be interested to hear of her betrothal to Mr. Isaac Frommer, of New York City.

The Field Secretary will address the Temple Sisterhood, Pittsburgh, January 11th, and the annual meeting of the Jewish Federation, St. Louis, Mo., Sunday, January 21st. He will be present at the American Hebrew Congregation Conference, Baltimore, January 15-18, and the Annual Meeting of the National Jewish Hospital for Consumptives, January 14th.

Mr. Jacob Billikopf, of Kansas City, Mo., addressed the eighth annual meeting of the Federated Jewish Charities of Columbus, Ohio, December 17th.

The Executive Committee of the National Conference of Jewish Charities met in New York City, December 24th. A most important subject for discussion was the Denver situation with regard to the care of consumptives. It was resolved that the National Hospital for Consumptives, the Jewish Consumptive Relief Society and the Jewish Central Aid Society be requested to join with the National Conference of Jewish Charities in the formation of a National Jewish Tuberculosis Committee.

Dr. H. J. Moss, of the Hebrew Hospital, Baltimore, Md., has been elected President of the recently organized State Hospital Association. The object of this society is to bring about a closer relation and cooperation between hospitals in the State of Maryland; to promote high standards and efficiency in the administration of the hospitals; to take interest in bringing about consistent legislation affecting the interests of hospitals throughout the state as the occasion may arise and to operate in conjunction with other medical societies in any and all endeavors that may be undertaken in the concern of public health hospitals.

This organization embraces all hospitals of every denomination; Catholic, Protestant, Presbyterian and Jewish institutions alike, the only organization of its kind in this country.

Social workers are having a hearty laugh at the expense of Mr. Louis H. Levin, of Baltimore. Unable to withstand the piteous appeal of an old woman who had stopped him in the street he bestowed a dime upon her, whereupon a stranger approached and proceeded to read him a sermon on the evils of promiscuous giving and the merits of the Federation idea. We would fain hear more of this, but Mr. Levin is rather modest about the whole affair.

Through the initiative of Dr. Henry Berkowitz, the first community center in Philadelphia was established in a school building in the heart of one of the Jewish districts.

In this district, up to the present time, Social Service had been grossly neglected. Realizing the need of some social agency that would act as a link between home and school, an interested group secured the services of Miss Harriet Silverman, an experienced social worker of New York City. Miss Silverman has had excellent training for this work and is a recent graduate of the school conducted by Mr. John Collier, the well known authority on community center work.

Miss Reba Schaeffer, of the Social Service Department of the Michael Reese Hospital, Chicago, has been engaged to take charge of the girl's work in Cincinnati.

NOTICE

Delegates to the National Conference of Jewish Social Workers are urged to make reservations as early as possible.

The William Penn Hotel of Pittsburgh has been selected as the headquarters hotel for the meeting to be held June 3, 4, 5, 1917.

Delegates wishing further information are requested to communicate with Mr. Charles I. Cooper, Supt. United Hebrew Relief Association, 602 Washington Trust Co. Bldg., Pittsburgh, Pa.

· JEWISH · CHARITIES

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Jewish National Committee on Tuberculosis.

Field Review—Los Angeles.

Volunteer Service.

Proceedings of the Ninth Biennial Conference.

Bulletin of National Conference of Jewish Charities.

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JEWISH CHARITIES

BULLETIN OF THE NATIONAL CONFERENCE OF JEWISH CHARITIES

Subscription $1.00 Per Year 808 Neave Building, Cincinnati, O. Issued Monthly

THE MONTH IN SHORT

HEALTH RESORTS attracting large numbers of consumptives create a perplexing problem in the care of dependents. The Jewish National Committee on Tuberculosis to serve as a stepping stone toward the control of the situation. Page 233.

CHICAGO DEMONSTRATES the possibility of utilizing volunteer service in connection with the work of the relief agency. Training through practice leads to the establishment of study classes. Page 243.

THE SOCIAL WORKER bears greetings from the poor to Mr. Jacob H. Schiff on his seventieth birthday anniversary. Page 235.

LOS ANGELES a city with a serious social service problem. The awakening of the community spirit and the progressive tendencies of the leaders may adjust the difficulties. Page 252.

NEW YORK loses a leader in constructive philanthropy. Boston is fortunate in securing the services of Mr. Morris D. Waldman. Page 241.

PUBLICATIONS

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1. Palestinian Charities.
2. Jewish Charitable Activities In Russia—
   Prof. H. L. Sabsovich and others.
3. The Unification of Jewish Communal Activities—
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OUR CONTEMPORARIES

The American Jewish Chronicle, in an editorial of February 2, 1917, says:

"With the arrival of 500 more Jewish immigrants from the war-stricken countries of eastern Europe, the question of Jewish immigration again occupies the minds of the Jewish public. It is not altogether impossible that a relatively big immigration may develop during the year, and there can be no doubt that after the war is concluded immigration will assume immense proportions. Even if political and economic conditions in eastern Europe should undergo a change for the better, thousands of Jewish sufferers from the war will take the first opportunity to leave their devastated countries.

"General Jewish immigration has been on the decline for nearly two and a half years. The immigrants who came over in the years prior to the outbreak of the war have had the chance to adapt themselves to their new conditions and to build up new homes. The interrupted immigration has no doubt helped to ameliorate the economic conditions of those immigrants who came over before the war, because it has relieved the keen competition which was the result of steady influx. Those immigrants who have succeeded in building up a new life in this country with much less difficulty than usual should remember their poor brethren and relatives on the other side who are anxious to come over to these shores; they should be in readiness, as we think they are, to help their relatives after arriving in this country. We do not doubt for a moment that there is plenty of good will and enthusiasm among the Jewish masses here to help their war-stricken relatives from the other side; what is needed is that these moral energies and philanthropic potentialities be organized for the purpose of helping the new arrivals.

"It is, therefore, the first duty in the domain of home policy for American Jewry to keep itself in readiness to receive the new influx of immigrants which is to follow after the war.

"The Hebrew Sheltering and Immigrant Aid Society, though it has done good work in the past, will not be in the position to cope with the difficulties in the future. The scope of this work must be enlarged; this necessitates an organization on broad lines, in which the masses are to be represented and directly interested. The more the American Jews take care of the immigrants from eastern Europe, so much the more will American Jewry as a whole benefit."

According to the report made to the United Jewish Charities, the number of deaths from tuberculosis in Cincinnati, during the year 1916, was 926.

White—Pulmonary, 697; miliary, 16; meningitis, 26; abdominal, 14; Pott's disease, 7; white swelling, 6; other, 10. Total, 776.

Colored—Pulmonary, 137; miliary, 3; meningitis, 4; abdominal, 5; other, 1. Total, 150.

Jewish—Pulmonary, 9; meningitis, 1; other, 2. Total, 12.

Proportion—Jews to all (pulmonary), 1.08; Jews to whites (pulmonary), 1.03; Jews to all (all causes), 1.03; Jews to whites (all causes), 1.55.

Estimated total population city of Cincinnati, 405,000; estimated Jewish population, 20,000 to 25,000; estimated colored population, 22,000.

The Jewish deaths are carefully taken from the records of the health office by persons intimately familiar with the Jewish population. All Jews practically are buried in Jewish cemeteries, which furnishes an easy method of determining them.

If the above figures are correct, they present a remarkable condition. According to the above, the annual death rate from pulmonary diseases among the total population is 234 per 100,000, while among the Jews it would be but 96. The difference is probably due to the care which is promptly given by the United Jewish Charities to indigent Jews as soon as they develop pulmonary troubles. The physicians declare that nearly all cases of consumption are curable if they receive the proper attention and care in their incipient stages and during early development. Jewish sufferers get this attention and care, which no doubt accounts for the low death rate among them from this cause. A. I.

JEWISH CHARITIES

THE announcement of the establishment of the Jewish National Committee on Tuberculosis marks what is undoubtedly an important step in the attempt to adjust a perplexing problem, the care of dependent consumptives in localities attracting, on account of climatic advantages, large numbers of the victims of the White Plague.

The controversy as to the intrinsic value of climatic treatment is far from being settled, but it is generally admitted that favorable climate alone, without adequate provision of other necessities of life, is not sufficient to accomplish the cure. There is also no difference of opinion as to the fact that the sanitarium or hospital treatment, important as it may be, is only partially solving the problem; the care of the dependent members of the family while the bread winner is undergoing treatment, the after care of the patient, and the rehabilitation of the earning capacity of the latter represent a vital and difficult task.

The lack of realization of the importance of these phases of the situation is no doubt, in a great measure, responsible for the rather unsatisfactory results of the treatment of tuberculosis as indicated in the study of subsequent histories of patients discharged from tuberculosis sanitaria in New York and elsewhere.

In Denver the situation is more serious because of the fact that the poor sufferers are attracted to this place from all over the country, and because the hospital feature has been unduly emphasized, while the after care of the patients has received comparatively little attention.

The establishment of the Jewish National Committee is significant because it is a recognition of the National aspect of the problem. The so-called climatic treatment is not a local issue, the institutions seeking support from the country at large are to account for their activities to the communities providing their funds. The representation of the National Conference on this committee guarantees this particular attitude. It is also gratifying to observe that with the establishment of the Jewish National Committee, the two hospitals, working for so many years separately and to a certain degree inimically, are ready to lay aside their differences and are willing to come together at least for the discussion of the problem as a whole. The participation of the Jewish Central Aid Society shows the recognition of the importance of the after care of patients and its relation to the efficiency of the sanitarium treatment.

It is hoped that the Jewish National Committee on Tuberculosis will evolve a definite policy in the work, that it will organize a Central Registration Bureau of applicants to the hospitals—thus preventing duplication and overlapping, that it will place upon the different communities the responsibilities for the after care of patients that are sent by them to the hospitals, and will relieve Denver of an unjust burden of dependency.

But what is more important, the work of the committee will not be limited to adjusting the situation in Denver. This experience will undoubtedly lead to a better understanding of the entire problem, will help to ascertain definitely the value and shortcomings of climatic treatment and will demonstrate the exact amount of good that the institutions are capable of performing in relation to the problem of tuberculosis among the Jews in the country at large.

CURRENT TOPICS

The Federation of Jewish Charities of Lexington was organized at a meeting in Masonic Temple, February 3rd. Mr. Simon Wolf was elected president.

A constitution and by-laws were adopted. The secretary will be the medium for the collection and disbursement of all funds; will investigate all local cases where help may be needed and will extend relief when warranted.

The assemblage was representative and the entire Jewish community is united in the new form that charitable and philanthropic work, local and national, has assumed. The meeting was addressed by Rabbi Joseph Rauch and Charles Strull, of Louisville.

Rabbi Rauch spoke of the advantages of organized, scientific charity, and the abuses and errors of indiscriminate giving. Mr. Strull discussed the work of the Louisville federation, after which the Lexington body is patterned.

One of the first works of the Lexington federation will be to make a social service survey of the community. This will be conducted by Rabbi Jacob Khrongold with the assistance of committees.

The Jewish Educational Alliance in Sioux City, Ia., is an attempt to introduce into the community much needed social settlement work, upon democratic lines, i. e. upon the lines of the Chicago Hebrew Institute. It was founded February, 1915. Among those who are prominent in the original organization are: Rabbi M. M. Mazure, Dr. Helfgot and Messrs. H. A. Stillman and Max Barish. Rabbi Mazure was its first president, and since his departure Mr. Bernard Baron has been president.

The Jewish Educational Alliance jointly with the Zionist Organization have been renting a hall for their activities. The work of the Alliance has just received a considerable impetus by the movement to create the Sioux City Hebrew Institute.

In the new season which has just commenced Mr. Baron retains the presidency, while the list of active workers have been enforced by Mr. Max Brodky and Rabbi Emanuel Sternheim. Rabbi Sternheim has been elected an honorary member of the Executive Committee, and as a social worker and an ex-settlement head worker will bring considerable strength to the work of the Alliance.

During the latter part of January the Jewish radical organizations of Chicago, by concerted action, removed from the Chicago Hebrew Institute the ban which they had placed upon it nearly two years ago, whereupon the Institute was pronounced "Kosher" for all classes of Jews.

The occasion for the reconciliation presented itself when the conference of all bodies engaged in war relief work was decided upon. It was found that no other hall on the west side of Chicago could offer more appropriate accommodations for such a purpose than the Hebrew Institute. Mr. B. Horwich, president of the War Relief Auxiliary, took the matter up with the several committees of the radical organizations and, after several conferences, peace was concluded on the following terms:

Free speech to prevail in the Chicago Hebrew Institute on all theoretical, social, philosophical and scientific questions, barring only political campaign meetings. A special committee representing Chicago central bodies of workingmen is to have a consulting voice in matters pertaining to the application of the above terms.

The Jewish Sheltering Home, the orthodox orphan asylum of Rochester, New York, decided, at its annual meeting held last week, to drop the negotiations with the Jewish Orphan Asylum, the Reformed Jews' Home, to amalgamate the two institutions. Committees from these societies have labored for some time to find a common ground on which they could come together, but have met with little success. The action of the members of the Jewish Sheltering Home closes the matter for another year.

Mr. Morris D. Waldman, of New York City, addressed a large audience under the auspices of the Council of Jewish Women of Chicago on Monday afternoon, January 8th, on "How the Jews of New York Take Care of Their Poor."

ON the tenth of January, Jacob H. Schiff completed his seventieth year and the Jews of America united to do him honor with an intensity of feeling possible only where there is love as well as appreciation and gratitude.

But there is one element that was not heard—the Jewish poor—inarticulate, yet filled with grateful and abiding love, who from the great cities, from the quiet towns, from the lonely farms could not make their blessings heard above the tumult. And so it is that for them must a spokesman arise, one who can know what the rugged, unconquerable love of Jacob Schiff has meant to the poor and dependent among his people.

The Jewish Social Worker knows how much the personal knowledge and interest of Mr. Schiff have meant in the lives of thousands who have come to his notice through the charity agencies. Even now Mr. Schiff reads and studies carefully the case records, and hundreds of them bear his written recommendation for additional relief to be charged to his account. In hundreds of cases more he has been the beneficent power that has made it possible for lives to be built anew. He is in a true sense of the word a great philanthropist—a lover of man; and his love transmuted into service has been the creator of happiness for his poor and dependent brethren throughout the country. They are those with whom the Social Worker lives, and it is for them that the Social Worker would speak.

From sea to sea these people rise up and call him blessed. For many years he has been to them what no other man could be. As aliens they came—he brought them home. They hungered—he gave them food. They were ignorant—he built them schools. They were troubled—he thought upon them and brought them peace. He beholds them poor and unbefriended; like Joseph of old, he stretches forth his hand and raises them up.

Little is it to be wondered at that on his birthday the blessings of his brothers should be called down upon his head. It is these that echoed deep and long throughout this western land, and it is these that the Social Worker bears to Mr. Schiff as his dearest tribute—one heart, the Jewish heart—one soul, the Jewish soul—one voice, the voice of Israel, saying: "Brother, may the God of our fathers bless you and bring you peace."

EXCERPTS FROM REPORTS.

Mr. Oscar Leonard in his annual report of the Jewish Educational and Charitable Association of St. Louis, Mo., says:

"The community refers to us as 'the charities,' yet charity, in its narrow and restricted sense, is the least of our activities. It is the most talked of because it consumes more money. As in all things today, so in social service, money occupies a conspicuous place. Yet those of us who do the work, and that includes the professional as well as the volunteer workers, know that the most important activities in which we engage are those which can not be translated into financial terms. You can not translate into money terms the joy and inspiration a good friendly visitor brings into a home of despondency and hopelessness. Nor can you give the cash value of the helping hand which brings a man out of prison where he has gone for his first offense. Who can give the material equivalent for the work of the Big Brother who looks into the eyes of the troubled little boy, and assures this misunderstood child that there is some one who cares? Or who is there who can estimate in dollars and cents the message of hope and cheer our good women bring to the sick?

"Our work can no more be estimated in material terms than can that of the mother. Of course, there are those who hold that organized charity is the skimmed milk of human kindness. As a rule, those who hold this view know nothing of the actual workings of modern social service. Those who are acquainted with the work call it rather 'organized love.' There is as much emotion behind organized social service as there is about old fashioned charity which handed the beggar a dole. The difference is that 'organized love' is as persistent in its care as is the care of parents for their children. Even relatives get tired of helping a poor relation. Organized charity never does get tired, it helps as long as is necessary and plans all along to take the poor person out of his poverty. Like a parent, organized social service, gives as it goes along and plans for the future of its wards."

The eleventh and twelfth annual reports of the activities of the Jewish Consumptive Relief Society of Denver, Col., for the year 1914-1915, have been published. The work of twelve years is set forth in the report and shows that in that time 2451 patients were treated, of whom 2004 were males and 447 females. The number of single and married in the sanatorium were about equal. There were 1115 single and 1238 married. As to the country of birth, Russia leads with 1716 cases, and the next number comes from those born in the United States, 251. The total number of hospital days of the patients in the sanatorium were 379,249. The income during the twelve years was $789,888.26. The expenditures were $774,281.17.

In the report of the Associated Jewish Charities of Omaha, Nebraska, for the years 1916, the Secretary says:

"Criticism which comes from one interested in the work of the Association and in its welfare is always welcome. The Board invites such criticism because it is intended to induce improvement and thus will enure to the ultimate benefit of the Charities. Such criticism is usually intelligent, based upon an intimate knowledge of the facts, hence valuable and always without malice.

"Criticism which comes from one ignorant of the Association's work, from one who has not and will not interest himself, is necessarily malicious, has no foundation, in fact, and is intended only to injure the cause of the Charities. This criticism we abhor. It is contemptible and should be condemned by the entire community. It usually finds its origin in the desire of its author to furnish and plead an excuse for his disinterestedness or neglect of activity in the work of the Charities."

The children of the Religious School of the Har Sinai Congregation in Baltimore, have set aside a part of their weekly collections to be devoted to the interest of children less fortunate than themselves. This fund is used for special diet prescribed for children, upon the recommendation of the relief organization.

(*Continued from January Issue*)

A CITIZENSHIP SURVEY

Philip L. Seman, Chicago, Ill.

The Attitude of the Jewish Immigrant Towards Citizenship.

Americanization is more of a psychological process than a physical one. In the course of the investigation, careful notes were made of the spontaneous expressions of those interviewed during the survey, with the idea that some general conclusions might be drawn regarding their attitude toward America and American citizenship. There was an attempt to classify with reference to common recurrence and table VI is the result.

taken at random from the whole district. They may be considered significant.

It is an interesting fact to record that almost without exception, those who are grouped together as having been in America too short a time to be citizens, had some definite ideas upon the subject and if first papers had not already been taken out, there was a good reason given, such as frequent change of address, no permanent home, etc.

The second classification of those who expressed a desire for citizenship, but had not acquired it, because of ignorance of English or neglect, needs little

Table VI—Attitude of Aliens Toward Citizenship.

Reasons Given for Failure to Naturalize.

AGE	DESIRE CITIZENSHIP					DO NOT DESIRE CITIZENSHIP					
	Have Not Been in America Long Enough	Ignorance and Neglect	Tried and Failed	Poverty	Other Reasons	General Indifference	Illiteracy	Do Not Like America	Going Back to Europe	Other Reasons	TOTAL
21 25	30	6	2	1	8	6	1	1	.....		55
25-40	26	26	11	4	17	62	4	4	3	5	162
40 and Over	19	28	5	6	9	37	18	4	3	4	133
TOTALS	75	60	18	11	34	105	23	9	6	9	350

The proportional number of aliens in this particular group, is less disquieting than the attitudes in general which the data reveals. It is probable that the numbers representing those that do not expect to become naturalized, are too low. Many foreign women wish to appear "American" even if exact truthfulness suffers in the consequence and some were especially reluctant to state that they were not naturalized and had made no effort to become so, because of the present war in Europe, and anything like a census filled them with instant suspicion.

The radical socialist and the occasional anarchist, although constituting definite groups, are not indicated in this table. These figures are for the average immigrant, who is here permanently, and are

explanation. As a class, they have been unfortunate in their new surroundings and have been slow to assimilate American ways. Of those in this group nearly all have first papers, but are afraid to pass the examination, having little confidence in themselves.

Poverty was given as the reason for failure to naturalize in only eleven cases, but it can be safely stated, that it was a secondary cause in fully fifty of the cases cited in this table.

The unfavorable showing made by the facts in the second division of the table. may be due to some slight inaccuracies in the replies of the individuals. The group, classed under "general indifference," is so large, that they deserve special comment. Very many of these, at one time, had first papers, but have lived

in America for fifteen or twenty years without becoming citizens. The difficulties in adjusting themselves to America, have been found too great. Taxed to the utmost to make a living for their families, under new conditions, the grind of endless drudgery left no time for education or mental development. In many cases, their children are naturalized and they are proud of it, but isolated as they are from the world of modern life, they hardly know or care what the larger life means.

in relation to the household as a unit, but for the group of unmarried, widowed and divorced women this cannot properly be done. They represent only individual cases, except where there are children.

It is of especial interest for the study of citizenship to know more about the social and civic status of women who were interviewed in the survey canvass. Only one hundred and seventy-seven women over 21 years of age, out of twenty-one hundred cases, were reported as in this class.

Table VII—Citizenship and Social State of Women—Unmarried, Widowed and Divorced.

Social State	Born in U. S.	Citizens Through the Naturalization of Husband or Father	Having Made Own Petition	Alien	Not Stated	TOTAL
Unmarried	24	6	.....	41	.....	71
Widowed	....	30	3	47	.....	80
Divorced or Separated	2	6	1	6	.....	15
Not Stated	1	4	.....	4	2	11
TOTALS	27	46	4	98	2	177

The Illiterates belong to the same group, but are actually barred out by reason of their ignorance and inability to acquire citizenship under the more stringent examination system.

The number who openly gave expression to their discontent with America, was very small. Their remarks were typical of the ex-patriot of Russia, who longs for the old idealism and enthusiasm of his companions abroad and who feels the sordidness and materialism of our American life, keenly. He feels that in leaving Russia he deserted the cause of humanity.

Only a very few expect to go back to Europe. As a class, these men came to the United States without their families and as a rule possessed of more worldly goods. The process of assimilation in their case has been slow because of the less ardent need. Men who have been fairly well situated in the old country are accordingly apt to appreciate what American life has to offer.

Woman and Citizenship.

The information gained in our canvass is largely by and through the woman. In most cases the information is considered

Note—Comparison of these figures with those at the Social Registration Office of the Jewish Charities and with the experiment of visitors would disprove the small number of divorced and separated. It is probable that a number of widows have been deserted.

Table VIII. Showing Distribution by Age in Group.

From 21-25 years of age	59
From 25-30 years of age	15
From 30-40 years of age	22
From 40-50 years of age	24
Over 50 years of age	44
Age not stated	27
Total	191

If this table is compared with the previous one, it will be seen that the group under 25 years nearly corresponds with the number of unmarried.

Referring back to Table VII, it is interesting to note that of those born in the United States, the majority are unmarried, while none are widowed.

The per cent is more than double in this class of those divorced, compared with the alien class. Only four cases were reported of women who had taken steps to naturalize themselves. Three were widows and one had been divorced.

Table IX—Nativity and Literacy of Women.

Showing the Number Able to Read	United States	Russia	Roumania	Germany	Poland	England	Other Countries	TOTALS
English, but not Yiddish	10	6	2	1		1	....	20
Yiddish, but not English	.....	36	2	1	1			40
Both English and Yiddish	8	14	2	1	1	1	2	29
Neither (Illiterate)	.....	18	2	....	1	2	.....	23
Other Languages	.....	1	3	.....	1	....	2	7
Not Stated	10	46	....	2	.....	..	..	58
TOTALS	28	121	11	5	4	4	4	177

The distribution with reference to nationality, shows a higher standard of literacy than would be true of the body of Jewish immigrant women. The illiterates, it may be said, do not belong to the newer immigration and are, with no exception, women over forty who came too late to learn. Nearly all are able to read and write in Yiddish. The two reported as illiterate from England were born of Russian Jewish parents, who stopped in England before coming to the United States.

The large number of unreported cases represents the boarders or grown daughters employed away from home, whom it was impossible to interview.

Table X. Showing the Occupations of 177 Women.

Factory Workers	17
Tailors' helpers	10
Salesladies	6
Office work	5
Dressmakers	5
Machine operators	4
Milliners	3
Small shop-keepers	3
Cigar makers	2
Not engaged in gainful occupation, outside the home	98
Glove makers	2
Nurses	2
Music teacher	1
Restaurant owner	1
Manager of newspaper	1
Diamond tester	1
Hairdresser	1
Alteration helper	1
Cook	1
Scrub woman	1
Unemployed	8
Not stated	4
Total	177

It is significant that so large a number are not employed outside the home, but these are the group of widowed or divorced women. In many cases, the women have left their homes, aided by parents or children.

This table gives no accurate idea of the occupations of women in the neighborhood. The girls seek employment as soon as they are of working age. They may be found in the neighboring factories and in downtown stores and offices, or in positions of temporary nature. Many of them will marry quite young and a number continue working after marriage. Few, indeed, seek the higher education, not uncommonly given the elder sons.

Many married women engage in some business, such as running a small restaurant or store, in which both husband and wife work together, or she may make pretty articles or do plain sewing for some manufacturer. There is little specific information on the subject of home work, but the investigator who visited thousands of homes at various times of day found little evidence of such work in the homes.

General ignorance of English among immigrants has resulted in ignorance of the American press and a widespread reading of foreign newspapers. Even among the second generation there is a tendency to cling to that which is fast slipping away, as some member of each family is sure to take a foreign paper. The better educated Jews, as a rule, have their papers sent from abroad, and a still greater number subscribe to the New York City foreign publications, preferring to wait for the general news than to accept the local point of view.

Table XI—The Literacy and Citizenship of Heads of Families.

	Read Both	Read Yiddish But Not English	Read English But Not Yiddish	Read Other Languages	Illiterate	TOTALS
Citizens	225	107	87	4	36	459
Aliens	128	264	31	13	84	520
Having First Papers, Less 10 Yrs.	53	33	4	2	5	97
Having First Papers, More 10 Yrs.	49	44	6	.. ....	14	113
TOTALS	455	448	128	19	139	1189

(To be continued in March issue.)

THE NEW YORK Y. M. H. A. EMPLOYMENT DEPARTMENT

Jack Nadel

The Young Men's Hebrew Association of New York maintains an Employment Bureau which occupies a definite position in the placement organization of the city. The term "Employment Bureau" is a misnomer. Since placement work is the least of its functions.

Although the department was originally organized to aid worthy young men in finding employment and to assist employers of men to obtain desirable help, our efforts have been extended to include advice and guidance to such young men on whom our efforts can leave a definite impression.

The Association has therefore taken upon itself the task of guiding and placing young men between fifteen and seventeen years of age, whose vocations are still uncertain and whose ability at self analysis quite unreliable. This includes that group of young men whose misfortune it has been to enter life's struggle without understanding their own capabilities, without a school training which would enable them to determine their capacities, and without a knowledge of the opportunities and requirements of the different vocations.

The fact that almost 2000 young men were placed in positions in 1916 proves the extent of the field covered.

An applicant calls for employment and an inventory is at once taken of his knowledge, ability and experience. It is pointed out to him that education would increase his earning power and he should therefore return to school. Should his home conditions make it necessary for him to find employment at once, he is given a position with the information that his job is not the goal, but merely the beginning of his vocational life. In other words, it is insisted upon that he enroll in an evening school where his studies, unfortunately interrupted, may be continued.

The value of vocational guidance is still being debated at length, and the view accepted by the Y. M. H. A. is, that common sense used to help individuals make the most of their abilities and opportunities is valuable service no matter what name you give it.

For that reason when a young man is placed in a position he is requested to report to us regularly with an account of his progress, both at school and at business. The employers are questioned periodically, i. e: the advances and opportunities of the applicants placed with them. They cooperate with us to a great extent, recommending in most cases those improvements which help to develop the young men in their present work.

As a result of this more intensive work, we find a greater cooperation between employer and worker so that both are benefited by our service. When the young man lives in the neighborhood, he is invited to become a member of the Young Men's Hebrew Association and make use of our gymnasium, swimming pool, clubs, social rooms, camp and other activities.

The kosher kitchen in the City Hospital at Blackwell's Island, N. Y., will remain. At a hearing before the Board of Estimate, Mayor Mitchell presiding, an appropriation for the year 1917 was approved. After hearing Rev. Dr. Bernard Drachman and Mr. Albert Lucas, president and secretary of the Union of Orthodox Jewish Congregations of America, and Alderman Samson Friedlander, the board unanimously voted the necessary appropriation.

A FRIENDLY SEND-OFF

A persistent question heard in the past week or so, "Have you heard that Waldman is leaving New York to become director of the Jewish communal activities of Boston," takes the writer back to one day, fifteen years ago, when Morris D. Waldman walked into the office of a friend then engaged in social work and said, "Do you know, what you are doing appeals to me as thoroughly fine and worthwhile—the sort of thing to which my inclinations respond. I wonder if there would be any chance to offer my service in work of a similar nature?" This happened in summer, at a time when he was more or less free from his duties as Rabbi of a congregation in a neighboring city, spare time which he preferred to devote to satisfying his inborn craving for services to his fellow-man. An introduction to the then manager of the United Hebrew Charities resulted in Waldman's assignment to make an investigation and study of family desertion among the Jewish poor in the city of New York. This tyro—for that was his first experience in such work, presented a report in which insight and analysis of causes, logic of conclusions and constructiveness of recommendations were so profound, that it served eventually as the inspiration for the creation of the National Desertion Bureau, whose accomplishments in checking desertion among Jewish men and women, and composing their differences, constitutes one of the most important contributions to Jewish welfare work in America.

So thoroughly inoculated did Waldman become with the antitoxin of social betterment, that it was only a few months thereafter that he decided to devote himself entirely to a career in social work, or as he has always regarded it, practical ministry.

Just about that time the movement for the distribution of Jewish immigration was beginning to take root and expand, and he accepted an offer to become Assistant Manager of the Industrial Removal Office, the central agency in charge of the work. Here, his fine mind, large grasp and marked executive and organizing ability became a potent factor in the development and constantly increasing scope of American Jewry's systematized attempt at immigrant distribution. And so, when as a logical corollary the Galveston movement was inaugurated to deflect at the source the stream of Jewish immigration, with Galveston as the port of entry and point of distribution of the newly arrived immigrants, Waldman was unhesitatingly entrusted to

organize this, possibly, the most difficult and statesmanlike piece of pioneer work in the history of American Jewish philanthropy. Everywhere throughout the country are men and women in all walks of life who know what a man size job he performed. A sympathetic attitude and understanding of the life, hopes, aims and aspirations of the immigrants, their needs and legitimate demands, a corresponding understanding of, and wise approach to the not infrequent prejudices of the older population already settled in the interior cities of the country whose good will and cooperation were imperative to aid an in-

telligent distribution of the immigrants—a rare tact in overcoming the not unnatural antagonisms between the older and newer immigration, due to difference in origin and environment—and withal, a vision which saw way beyond the immediate present, investing his program with a dignity and authority to command for it not only the commendation and approval of all, but their active support and cooperation—these qualities soon stamped him as a born leader and organizer, one to whom men of affairs came naturally to turn in their consideration of the larger questions of the community interest and welfare.

Inevitably, when the post of manager of the United Hebrew Charities of the City of New York became vacant, at the age of 29, he was unanimously chosen to fill the most important position in philanthropic work in the country.

It was no small task Waldman assumed in filling the shoes of the man who was universally and with justice regarded as the foremost Jewish social worker in the country. For before long and after he had mastered the intricate details of his new office, he began planning that series of constructive measures which, in the nine years of his incumbency, have resulted in the creation of ever new and necessary agencies for the better appraisement and handling of the community's problems and needs. His approach to his task embraced every nook and corner in the most complex structure of modern Jewish philanthropy, and he has rightfully become known as a master-builder who has devised ever new instrumentalities with which the better to promote and fortify the communal weal. The National Desertion Bureau heretofore described, the Joint Tuberculosis Committee which for the first time attacked in systematic fashion the problem of Jewish dependent consumptives, the Society for the Welfare of the Jewish Deaf, the Jewish Communal School, the Jewish Bureau of Philanthropic Research and the Federation of Jewish Communal Agencies, are among the organizations which owe their existence wholly or in large measure, to Waldman's resourceful mind, comprehensive insight and tenacity of purpose.

And almost in the same measure in which he has served the Jewish community, has he contributed to the community in general. The tribute paid him in the many positions of honor and responsibility thrust upon him by non-sectarian as well as Jewish bodies, are eloquent testimony of the high regard in which he is held, and is the substantial acknowledgement that his accomplishments have established him among the few really great social workers of the country.

All who have met and know Waldman respect and admire him; not a few love him. Unspoilt by his remarkable record of achievement, or by the honors heaped upon him, he remains the same modest, unobstrusive and thoughtful gentleman which has always been his distinguishing trait.

This is the man that New York is to lose. It is a negative sort of satisfaction which will console itself with the thought that Boston needs him quite as much as does New York. Neither is there more than a thoroughly unselfish satisfaction in the knowledge that a broad field and almost pioneer soil await Waldman's developing genius.

But he has decided, and we must accept his decision with good grace. But just as his coming will be acclaimed by Boston, so will his withdrawal from his present scene of service and usefulness be universally regretted in New York. Happily, New York is only five hours ride from Boston. Waldman should, and undoubtedly will, prove a strong link between the two cities, and in wishing him God speed in his new field of endeavor, we hope and believe that in a fair degree at least, we will share with Boston that wisdom of counsel, authority of information and experience, charm of manner, felicity of speech, rugged honesty and sincerity of purpose which have so endeared him to men and women in all walks of life, here and elsewhere.

TESTIMONIAL DINNER.

A testimonial dinner will be given under the auspices of the Society of Jewish Social Workers to Mr. Morris D. Waldman, on the eve of his departure from New York. The dinner will take place at the Hotel McAlpin on Monday evening, February 26, 1917.

ONE VOLUNTEER GROUP

Ella F. Kahn, Chicago, Ill.

In September of 1914, despite the unrest brought about by the European War, many of us still hoped that industrial conditions in the United States would not be seriously affected; in October, however, it became evident that disturbance was at hand; and within a month a wave of unemployment and distress had swept upon us. Charitable organizations in industrial centers were struck with a suddenness which allowed no opportunity for preparation, and there remained little doubt that the resources of most of them would be taxed even beyond the utmost.

A Call for the Volunteer Worker.

In Chicago, the Relief Department of the Jewish Aid Society, like most other social agencies, with a force scarcely adequate for normal times, found itself in trouble to cope with this unusual situation. Through the women's clubs and the Jewish publications, a call was issued for volunteer workers. A prompt response followed, and the service of 18 young women, each contributing from one to two full days of work weekly, became a factor in helping us through the difficult winter. But the Relief Department had never before that time made a serious attempt to develop the department of volunteer training and service; and this time of stress was not a favorable one for the effort. We had little time to formulate plans. We were obliged to confine instruction to the most meager information and advice—just sufficient to enable the volunteers to do with us the work at hand. Our quarters were crowded, awkward and unsanitary; our workers so busy that they had not always time or thought to spare for their helpers' convenience. It is to the credit of these volunteers, and we still owe them gratitude, that most of them remained with us throughout that winter, and a few had the courage to return the following year—last winter.

Organization of Volunteer Service.

The results of that first year's experiment left us convinced, not only of potential value in volunteer service, but especially of the need for a clearly outlined plan of operation, if we were to make use of it efficiently. In the autumn of 1915 there was organized in Chicago the Social Service League of Jewish Women, a society composed of young women, and with a department for the promotion of volunteer work. The League was especially effective in stimulating an interest in social service among the young women, and through its activities gave a decided impetus to our work along that line. As in each other agency cooperating with the League, a Director of Volunteers was appointed in the Relief Department, to work with the League and to supervise the volunteer service. In January, 1916, we entered upon a plan of training—to prepare volunteers for work in the field, for intelligent handling of case-records and statistics, and for assistance in research work. The instruction undertaken has been necessarily simple; we are equipped to teach theory best through practical service. Our primary efforts have been to develop an appreciation of the significance of our work, and its standards, a sympathy for our people, and a social point of view. In the work of their own instruction, the volunteers themselves have been of great assistance; they have come to us with a willingness to serve, and a spirit of loyalty which have made their training a grateful task to the workers. They have borne steadily in mind the relation of their individual work to the whole service, and have brought live interest into tasks which, without that sense of values, they might easily have found irksome. In a review of our case-records under way, to gather data on the connection of our people with lodges, unions and insurance companies, the statistics are being compiled by volunteers. The operation consists of extracting from case-histories certain prescribed information and noting it down on the given lines and in the correct columns on index cards; nothing more interesting than that. Yet it frequently happens that a volunteer becomes so absorbed in her investigation that after a day's steady concen-

tration on it she still remains after closing hour to finish her work.

The contribution of clerical work has been of great importance in increasing the efficiency of the office machinery. One volunteer for the past two years, and a second one for the past several months, have assisted the statistician regularly in compiling our monthly reports. Partly as a result, the former monthly halt of one and one-half days or more in our financial business has been reduced to only a few hours.

We have asked each volunteer to keep a record of her attendance and service, and the summarized result is unexpectedly large. During the nine months from January 1st to October 1st, 1916 we were assisted by 23 volunteers and four students, three of the latter referred to us by the School of Civics and one a visitor from another city. Six of our volunteers left us during the year because of illness, either their own or at home, or to accept permanent positions, and two were able to assist us during the summer months only. The maximum number of volunteers serving during any one week was 14, of students two. During the nine months cited there was contributed in hours the equivalent of the service of one person working continuously for almost thirteen months. This included 1,160 visits and about six months of clerical work. We began this season with the return of 10 of our volunteers, seven of them entering their second and three, their third year with us; and at the end of December, 27 volunteers and two School of Civics students were giving us active service.

Development.

In the spring of 1916 our volunteers organized themselves into a committee of the entire group, for the purposes of conducting a study class and of developing their branch of service toward our department. The first meeting of the study class was held in early November of this year, and four have been held since. They are conducted entirely by volunteers, with a volunteer director—whom we have drafted for the purpose—and a volunteer chairman and secretary. These class meetings are alternated with those of a course conducted by the Social Service League, the latter treating with the general subject of social service, and our own dealing more specifically with our own problems. Our study class is still in the experimental stage; we are learning what to do; but the interest of its directors and of the other volunteer members gives promise of its being stimulating as well as effective.

Value to the Community.

Now that we have learned something of the possibilities in volunteer service, we are increasingly conscious of the need for it. It would be impossible for an organization of our type to employ enough paid-workers to do all of its work; and even if it were possible, it would not be desirable. There is in every community a large number of persons with some leisure, whose spare time may be converted into productive energy. It would be unjust to the community, as well as to its social agencies, that first-hand acquaintance with its most serious problems should be left to only the Board of Directors and the paid-workers of those agencies. The great value of the volunteer to her community is that in serving an organization she studies with it its problems and its principles and ideals, and in returning, interprets them to her community. But more important even than that—the volunteer comes from her smaller circle and limited associations to witness misery, to learn its causes and to study its solution, and she carries the information of that, too, back to her community.

To the organization itself, the importance of volunteer service can scarcely be estimated; it lends to the work an elasticity which fits it for times of stress almost as for normal conditions. It helps us to keep our attitude normal, for we must be sure always that the sincerity and the reasonableness of our work are as clear to the volunteer as to ourselves. It relieves us of the impossible task—the difficult bit of work which we wish we had time to attempt, but have not; the simple job which we have been compelled to neglect; it enables us to know our families better, to establish more completely friendly relations with them, and to help them more intelligently. Until a year ago we were compelled repeatedly to disregard the

rule that all known relatives of families under care be visited and that the school attendance and records of our children be kept under observation. With the aid of the volunteers we are now in communication with practically all of the known connections of our families and are giving more careful supervision to our children's school work, their physical condition and their personal development, than we have ever before been able to attempt.

ILLUSTRATIVE CASES.

An effective piece of work was done by a volunteer with a boy of 14, under-developed both mentally and physically. Harry had immigrated with his parents and brother and sister four years earlier and was attending grammar school. He was suffering with spinal curvature; he was obviously anaemic and in poor physical condition. His parents, however, considered him too frail to face a physician, and resisted all persuasion to let him have medical attention. A volunteer was introduced to the family. She visited Harry's school and learned that his progress was so slow that it was considered useless for him to continue, but that he was thought too frail and small to go to work. She found also that, although his family was in fairly comfortable circumstances, he was developing the habit of begging, in the school and from strangers, depending upon an unusually appealing personality to attract sympathy. She became acquainted with Harry, and through him established friendly relations with his family. She learned that his devotion to his father was his ruling passion; through that she made her appeal to him, and before very long he had given up begging. She induced his family to let her take him to the dispensary, where she found that the number of his ailments was legion. For months she escorted him to the dispensary—one, two, three and even four times weekly. She persuaded him to practice the prescribed calisthenics regularly and to wear the brace recommended for his spinal curvature conscientiously. She even induced his family to let him submit to an operation for adenoids and tonsils, and later, with our help, sent him to a summer camp for six weeks. As a result of all this care, Harry grew in stature several inches in the next half year, and his physical and mental powers expanded with him. He was not willing to remain in school to test his new capacity, and as soon as possible he went to work to help his father support the family. He has been employed steadily now for a year and has remained in good health. Our connection with his family has been discontinued, but our volunteer is now preparing to persuade him to go to night school.

Another volunteer recently completed a piece of intensive work which would have been practically impossible for a paid-worker. The family of Mrs. W. and four small children had been assisted by us for more than three years—since the desertion of the husband and father—and were receiving from us a pension of $37 monthly, besides coal and clothing. Mrs. W. was a hysterical woman and, though doctors did not find her actually insane, she gave frequent evidence of mental disturbance. She had intimated to us that her husband had relatives in the city with whom she was not in communication, and could not recall their addresses. Last spring a volunteer was assigned to work with the W. family. She became much interested in the woman and sympathized deeply with her unhappy mental state. She consented to help trace the husband's family, in the hope of finding at least some consolation for the woman. A search of the city directory revealed 18 individuals of the name of W. in Chicago, and our volunteer proceeded to visit them all. She found 12 who were not related to our applicant and six who were. Those six referred her to other relatives by other names. In all she made 39 visits, repeating visits to some relatives three or four times, and apparently winning their confidence. She was assured by all of them that Mr. W. had been devoted to his family, but had been forced away from home by his wife's insane jealousy. One and all, they spoke of Mr. W. as a man of highest character, but insisted that they had heard nothing from him since he had abandoned his family three years earlier. Our volunteer thought these statements contradictory, and she urged the relatives to induce Mr. W. to

come back, assuring them that we understood the position in which he had been placed. Two months later two of his brothers went to Detroit and brought Mr. W. back to his responsibilities. He refused to return to his family, but declared his willingness to assume their support. Through the Bureau of Personal Service, he arranged to contribute $13 a week toward their support. The brothers, as well as Mr. W., still persisted that they had not known of his whereabouts when our volunteer had visited them. We have our own opinion, however, as to where the credit for Mr. W.'s return should rest.

These and numerous other valuable services have been rendered by the volunteers—services not less valuable, that in most cases their accomplishments cannot be reported in stories.

The preliminary training of the volunteer is representing a large investment in the time and energies of our paid-workers, but at this early date already we are receiving generous returns. It is clear that the initial capacity of the volunteer is not less than that of the paid-worker, and that only the same careful training and guidance are necessary to develop her ability. We are told that it has taken 25 to 30 years to bring the splendid Volunteer Committee of the Baltimore Federated Charities to its present state of efficiency and loyalty. In comparison with this record, our own volunteer group has still a long, long road to travel. We are not pioneers, however; we have the experience of such organizations as those of Baltimore and Boston to guide us, and, despite the importance of tradition in establishing group spirit, and of experience in developing ability, we hope to have completed an effective volunteer organization in something less than 25 years. General enthusiasm for social service is growing; our volunteers are more and more demanding training and an intelligent introduction to their task; the interest and variety of the work which we have to offer them are steadily increasing; our faith in their possibilities is established and our need for them is unlimited.

The receipts of the Cleveland Federation of Jewish Charities for 1916 were $120,372, nearly $30,000 more than the previous year.

EDUCATIONAL ALLIANCE, ST. LOUIS, MO.

In St. Louis the Jewish Educational Alliance has been conducting a very interesting experiment along the lines which Miss Sonia Kochman, of Cleveland, has called "Visiting Housekeeping."

A group of girls from the advance Domestic Science Class in the public school of the neighborhood is sent out, in charge of a leader, to prepare the evening meal for some family. The leader of the group first visits the housewife, asks for her cooperation in helping to teach these Jewish girls "Kosher" cooking by lending her kitchen for the work. A day is appointed, the hour being 3:30 to 5:30 p. m. The usual menu of the family is gone over and suggestions are offered by the visitor regarding such changes as will provide the maximum of food value for the minimum price, etc. Often an entirely new "American" dish is suggested. The various kinds of foods and their relative dietetic values are spoken of and in most cases a working compromise is reached which will be a radical change from the established order of the household.

The housewives visited so far have all declared their willingness to invite the class again. The girls are more than pleased to get this actual practice work and each week bring reports of various experiments carried out in their own homes. Thus each member of the class becomes a teacher in her own home, while the class as a whole brings about very desirable results in the households visited.

The same group is taken out for a series of three visits, one at which a "Milchedig" meal is prepared, one that included a "Fleischedig" menu, and the other where some light baking such as making cookies is included.

The "Visiting Housekeepers" are a manifold blessing in practical form.

Leah W. Leonard.

One of the popular features of the Jewish Educational Alliance of St. Louis is the theatre party. The young people of the Alliance, the teachers and members of the staff, go in a body to the theatre.

One of these parties attended a performance at the Little Playhouse on January 19th. The play was "An Eye for an Eye," a two act drama adapted from the Roumanian by Mr. Oscar Leonard, Superintendent of the Jewish Educational and Charitable Association.

(*Continued from January Issue*)

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

WEDNESDAY AFTERNOON, MAY 10TH, 1916.

SEVENTH SESSION.

Session Chairman, Mr. Bernard Greensfelder, of St. Louis, Mo.

The CHAIRMAN: Upon the opening day of the Conference you heard a number of three-minute talks from representatives of different communities, showing the great progress that had been made in Jewish activities. The next day you were told of the benefits of a survey. Yesterday you were told, among other things, how to bring the different communities together. You were also told the necessity of training social workers, and also heard the objections of some of the individual members here who were having or have had trouble in handling social workers. The meeting this afternoon is to be devoted to the consideration of other important matters.

The existence of the Conference is justified for one reason, if for no other, and that is the adoption and enforcement of rules pertaining to transportation. I want to say that this matter brought the Conference into existence in 1900, and the father of the idea, Mr. Max Senior, is still with us. He was at that first conference, when the transportation rules were adopted, and has been in attendance at every meeting of the Conference since that time. The rules have been amended from time to time, and other amendments will now be offered. I will call on Miss Taussig, Chairman of the Committee of Social Workers, who has had the matter under consideration to make her report.

MISS TAUSSIG: Mr. Goldman will make the report for me.

MR. GOLDMAN:

Report of Committee on Transportation Rules of the National Association of Jewish Social Workers.

I. ORIGINAL TRANSPORTATION RULES AMENDED.

1. (a) A transient shall mean any person (including his family) who shall apply for aid or become a charge upon the charities of the city where he may be within one year of the time of his arrival in that city, unless he shall have become dependent through unavoidable accident, in which shall be included illness developing from causes not existing at time of residence in former home.

(b) Within the meaning of the Transportation Rules all suburban localities which for practical purposes are parts of the metropolitan community, are to be considered part of that city or state.

2. A telegraphic code shall be used for the prompt and economical exchange of information regarding transportation between the constituent associations, and each association agrees and binds itself to reply to all inquiries submitted to it as soon as the necessary investigations can be made. Any city failing to respond with reasonable promptness to inquiries from other cities may be held liable for expenses incurred through delay.

3. (a) No applicant for transportation shall be forwarded from one city to another; nor shall half-rate tickets paid for by applicants be furnished; nor shall transportation in whole or in part be requested on behalf of applicant from railroads or other organizations; nor shall cash relief be granted to enable applicant to purchase transportation at charity rate or full fare, without the advice and consent of the city of destination.

(b) Any transient within the meaning as above defined may be returned to the city of its last legal residence, the cost of transportation to be borne by returning city; excepting in the event that transportation to that city shall have been furnished by the city of origin.

(c) Persons who have become dependent or have applied for aid before legal residence has been established, may be returned to the city of origin at any time thereafter, at the expense of returning city, whose consent to receive family is not a waiver of the right to return.

(d) Whenever transportation is furnished, even if paid for by the applicant, notice shall be sent to the city of destination.

4. The initial city shall in all cases furnish transportation through to the city of destination. In the event of any violation of this rule, the receiving city shall, at its own option, after investigation, transport the applicant to his destination or to the city from which he came, at the cost of the initial city.

5. Any woman wishing to seek, or desiring to join her husband, shall not be assisted with transportation without the consent of the city where it is claimed her husband resides, unless it be done upon the advice of the National Desertion Bureau, which in such event must assume on behalf of the city of origin full financial responsibility in case the woman and her children become a charge upon the receiving community.

6. Any violations, disputes or misunderstandings between constituent associations under these rules, shall be referred to the Transportation Committee of the National Conference of Jewish Charities, who shall investigate the same and whose decision shall be final and binding. It shall also be possible for organizations to submit to this Committee the facts in doubtful cases, for advice before action is taken.

II. Rules Adopted 1914.

1. A deserter cannot acquire residence away from his family, even though the family be cognizant of his whereabouts.

(A deserter within the meaning of the Transportation Rules, shall be any person who leaves his home city and in his absence wilfully fails to provide for his wife and children.)

2. Persons sent by the Industrial Removal Office to any city shall acquire residence in the meaning of the Transportation Rules, from the moment of their arrival at destination.

III. New Rules.

1. (a) In the event of dependency arising at any time in the cases of persons, including their families, sent by organizations in this Conference to health resorts and who in the judgment of both cities cannot properly be returned to sending city, a bona fide attempt shall be made between the health resort and the city of origin to agree as to the relief to be furnished, which shall be administered by the local charities of the health resorts (member of this Conference).

(b) The Conference shall maintain a Committee of three for the arbitration and decision of disagreements which may arise between health resorts and other organizations in the Conference.

The Committee further suggests the following:

1. That the Transportation Rules, finally adopted by the 1916 Conference, together with a digest of all decisions rendered, be published and placed in the hands of all members of the Conference.

2. That a digest of all transportation decisions of each year be published once every year by the Conference.

3. That through the office of the Field Secretary or in some other way, the Conference enlist the membership of the Organized Jewish Charities in non-member communities in order that it may be possible to secure widespread observance of the letter and the spirit of the Transportation Rules.

4. That, if possible through the Field Secretary, national registration of transient persons and families be effected, this to include special work with Jewish Shelter Houses throughout the country.

Action on the Report.

A motion for the adoption of Section 1 (a) was made, and motion carried.

The Chairman read Section 1 (b).

Mr. Senior: I beg to amend by inserting the clause—"and which have no charitable organizations of their own." The point of the matter is this: Suppose we take, for instance, the city of Boston. There is a large Jewish community in Chelsea, which is not a part of Boston. If there should be in the city of Chelsea a regularly organized charitable organization, it would be a manifest injustice to ask the charitable organization of Boston to act for an organization over which it has absolutely no control.

After some argument, the amendment was carried.

The Chairman read paragraph 2. It was moved and seconded that the paragraph be adopted as read. Motion carried.

The Chairman read Section 3 (a). Beginning with "nor shall transportation in whole or in part be requested" is introduced by the committee.

MR. SENIOR: I would suggest the word "secured" be substituted for "requested." I don't see that anybody could be prevented from requesting transportation.

MR. STRULL: What this No. 3 meant was that a relief organization wouldn't be permitted to grant relief to a person who may use that money to go to any city.

MR. HERZBERG: It's a question of good faith. Suppose there is nothing said at all about it. The city would not be responsible for that unless they were getting it for that purpose.

Section 3 (a) adopted.

Section 3 (b) read. Moved that in the fourth line the word "is" be used instead of "shall have been." Amended 3 (b), read and adopted.

The Committee on Transportation suggests as Section 3 (c) the following: "That the sending city may be held responsible in cases where applicants are sent to non-member communities and before acquiring residence drift to member communities."

MR. HERZBERG: I merely want to bring out one thought in connection with that for the delegates to discuss. The transportation rules, as we have always said, are simply rules that are founded upon good faith, that we expect all of the cities to try to observe the utmost good faith with each other. It seems rather hard at first to hold a city responsible that in good faith sent an applicant to a town where there is no member and that applicant afterwards, maybe six months or in a year from now, turns up in another city that is a member of the Conference, becomes dependent there, and they would have the right to send him to the city of origin. In other words, the city where the applicant originated may have no way of making an investigation. Suppose that they do all that they can possibly do. A man turns up in the office of the organization, and he shows a letter from a brother who is in a small town, in which the brother tells him to come and he will take care of him. The city writes to the brother, or may write to some person in that community. The city endeavors to find out whether it's a good thing for the applicant to be sent there, not that they want to get rid of him, and they receive a favorable reply, find out that the brother is in a position to help him, wants to help him. That's all that any city can do in good faith, and they then send him on. For some reason, possibly in nine months or more, the brother gets tired or the family have some trouble, and they move on to another neighborhood and they turn up in some other city. I say it seems rather hard to hold the original city responsible under these circumstances, because they have made all the investigations that were humanly possible, and they ought not to be held responsible because of the circumstances. Here is a family that may or may not be dependent on them; they are willing to run the chance of sending them on, and know that if they do they may ultimately be held responsible. Personally, I think it might be tried out, and don't know that it would ever come up for decision. We have had one or two cases before where something like that had taken place, and we didn't find that the original city was responsible under the circumstances. I don't think that under ordinary circumstances that a city ought to be held responsible, if it can be shown that they did all that was possible to do.

MR. LEVIN: I have had a little experience in the Transportation Committee work, inasmuch as all the cases have been sent to the office and been prepared for decision. I think that rule is too sweeping. I think there ought to be some limitation, and the fact that a man lives in your city for nine months should not make you responsible as long as he lives.

MR. BRESSLER: "Is the term 'unorganized' intended to define cities that are not members of the Conference? The interpretation of the term 'unorganized' in this sense would confer a benefit upon non-members of the Conference not enjoyed by members thereof, and virtually offers a

premium for cities not to become members of the Conference."

Mr. Herzberg: I would suggest leaving that to the committee to answer. As the committee said, and as we said to them, a rule of that kind would have to be very liberally construed.

Mrs. Pisko: I hope that the amendment will not prevail under the amendments to the rules, because in a great many states, like Colorado, there is only one city in the entire state that belongs to the Conference, and the first thing that any other town does with the applicant is to send him on to Denver.

Another reading of the rule called for.

Mr. Goldman read rule: Article 3 (c) —That the sending city may be held responsible in cases where applicants are sent to non-member communities and before acquiring residence drift to member communities.

Rule adopted.

Mr. Goldman read Section (c), which is now (d).

Mr. Levin: In order to have uniformity in line two, I would eliminate the words "before legal residence has been established" and substitute the wording of line three of paragraph 1 (a), "within one year of the time of his arrival"; also in the last line would insert after the word "whose" the word "original"—"whose original consent."

Rule adopted as amended.

Section (d), which is now (e), read and adopted.

Paragraph 4 read and adopted.

Paragraph 5 read.

Mr. Goldstein: The paragraph beginning, "unless it be done," was inserted by the committee at the request of the National Desertion Bureau.

Question: "Does that mean within a year or over?"

Mr. Goldstein: Within one year.

Mr. Bressler: May that not lead to a little confusion? Should not "any woman" be made to read "deserted woman?"

Mr. Newman: May I inquire whether the Desertion Bureau intends to assume that expense? I would like to hear that one-year proposition discussed more fully before action is taken.

Mr. Goldstein: I want to say that the National Desertion Bureau assumes full responsibility. If it sends a deserted family without the consent of the city of origin the bureau assumes financial responsibility should the family become a charge upon the receiving community.

Mr. Newman: In regard to the proposition that the Desertion Bureau be given authority to bind the receiving community as suggested, I think this would be a mistake. There is no good reason why the receiving community should not itself retain the power of decision in the matter, since it, and not the Desertion Bureau, is chiefly affected. To delegate such authority to the Desertion Bureau might lead to undesirable complications and misunderstandings. With all due respect to the Desertion Bureau, on whom this is in no sense a reflection, it seems to me to be the sounder rule that the receiving city retain its present rights in the matter and that the Desertion Bureau continue to act, as now, in an advisory capacity in such cases.

Mr. Goldstein: It seems to me that the Desertion Bureau should be given hearty cooperation in the reuniting of families. If the members of the Conference will not cooperate with the Bureau, then the Bureau will be seriously hampered in its work and the number of successful cases will be reduced to a minimum.

Mr. Butzel: I helped to organize the National Desertion Bureau, but I feel that this is altogether too much responsibility to give to the National Desertion Bureau. A family that is sent on to meet a deserting husband is likely to be deserted again, because we know that deserters are likely to desert and redesert.

It was moved and seconded that everything be stricken out after the word "resides" in the third line. Motion carried.

Section 6 read.

Mr. Saltzstein: I just want to ask a question. We recognize that in legal jurisprudence a court would not consider any question unless it had a venue. We also know that you may refer to the highest court for opinion, but such opinions do not constitute legal plans. I think it is quite a good plan to ask the Transportation Committee for decision, but such decisions should not be legal.

Mr. Herzberg: The committee heretofore have refused to consider mooted cases. They refused to answer inquiries that were sometimes sent to them by various members of the Conference. I think this is perfectly proper, for this reason: As I have said, these rules are intended to promote good faith and co-operation between the various communities. Now a city may want to know whether it's right to do a certain thing. They want the committee to explain, and ask, "under these circumstances, may we do such a thing?" The committee may say "yes" if they think it's merely an evidence of good faith on the part of the inquiring city; they want to abide by the rules and want to make sure. I don't understand that it's for the purpose of deciding questions that have already been decided. It's merely that the city may have the opportunity of finding out what its rights would be if they were to act in a certain way.

Rule 6, as read, adopted.

(To be continued in March issue.)

QUERY BOX

Numerous inquiries concerning practical problems in Social Service are received by the Field Bureau. Those of general interest will be published in this column. Our readers are cordially requested to contribute their discussion and criticism.

Question 1.—Please state where published material on the care of Jewish consumptives can be found?

Answer.—Proceedings of the Fourth National Conference of Jewish Charities, Philadelphia, Pa., 1906, page 213. Tuberculosis and Dependency, by Dr. Maurice Fishberg, Jewish Charities, Vol. 5. No. 12.

The Subsequent History of Patients Discharged from Sanitaria, Department of Health of the City of New York, Monograph Series No. 8. October, 1913. Annual Reports of local and national sanitaria.

Question 2.—Would you advise Federation in a small community where the problem of Jewish dependency is not large and is well cared for by the agencies as they now exist? Would not Federation interfere with the practice of individuals giving assistance to dependent transients so that they can continue their journey?

Answer.—It is advisable to federate a community no matter how small it is. The Federation should include not only the local agencies, but also the contributions of the community to national organizations. It is important that the smaller communities should cooperate with the larger communities in the proper handling of transients. Where the problem is well cared for by the organization individual giving becomes unnecessary.

Question 3.—What is the best way for an educated young woman to become a professional Jewish Social Worker?

Answer.—Join a School of Philanthropy. Write to Dr. S. Benderly, 356 Second avenue, New York City, for information concerning the School for Jewish Communal Workers. Some organizations offer practical training in exchange for actual social service work.

Question 4.—The Temple in our city is offering a lot adjoining it to the Y. M. H. A. which is contemplating the erection of a buildng. Would you advise the acceptance of this offer?

Answer.—This depends upon local conditions. It may be that the proximity of the Temple will cause the Y. M. H. A. to be regarded as a temple activity, this may limit its influence and prevent opportunity for development.

Question 5.—A family consisting of man, wife and two minor children have just come to our city from a community which has no organization belonging to the Conference. The man was a peddler there, but unable to make a living, had been frequently assisted by his coreligionists. His horse having died en route, he cannot peddle here and therefore applied for assistance. The family have no furniture—are destitute and the wife is expecting confinement. Should our organization take care of the case?

Answer.—As non-residents they are not entitled to assistance from your organization and should be returned to the place from which they came. However, on account of the condition of the wife, extreme measures should not be resorted to. Temporary relief and obstetrical assistance should be given and later when practicable, the family should be sent back to place of former residence.

FIELD REVIEW

Los Angeles, Cal.—This is a city with a real serious problem of Jewish Social Service. The first Jewish settlers came here as early as 1849, but for a long time their numbers were small and in 1905 the Jewish population was estimated as being in the neighborhood of eight thousand. Since then it has increased to not less than four times that number and the majority of the recent settlers are health seekers, "lungers," attracted from all over the country by the climatic advantages of Southern California.

Under these circumstances it is not surprising to find a considerable amount of dependency and a large field for social service.

Fortunately the municipality and the state assume a good part of the burden that would have otherwise fallen upon private initiative. The Public County and City Outdoor Relief disburses about one thousand dollars a month among the Jewish poor of the city, the state grants pensions to widows and pays a subvention to the Jewish Orphan Asylum and the hospital. With all this, private effort finds a good deal of uncovered field. The Los Angeles Jews are doing nobly their duty toward their dependent co-religionists and are generously supporting the local institutions. The Federation of Jewish Charities raises a budget of about $30,000.00 and under the leadership of a man of unusual devotion, possessing the proper appreciation of modern methods, has made considerable progress. They have now a competent professional worker as their superintendent, they have done away with the old method of doling out alms, where the applicant had to appear before the entire board to plead his case, they are on the way to abolishing a similar method in the distribution of clothing still in vogue with the Temple Sewing Society, they will no doubt make better use of the hospital facilities and in general, improve in every respect the administration of funds intrusted to their care.

The most encouraging sign of today is the remarkable awakening of a social spirit in the younger generation, the desire on their part to join the community forces. Here it is more noticeable because the need is so urgent and because the calibre of the people in general is very high. They are earnest and anxious to give time and money for the cause and are able to accept a broader conception of charity than the usual interpretation of palliative relief. The young Rabbi Magnin, who has recently moved to Los Angeles, will undoubtedly become a great asset to the community as a leader and inspirer in the cause of modern social service.

Besides the Federation there are some independent organizations, the Home for the Aged, the Free Loan Society, the Orthodox Benevolent Society and last but not least, the Wardi Sanitarium, known as the Jewish National Consumptive Association of California.

THE NATHAN STRAUSS COTTAGE

In 1912, a group of earnest people impressed with the helpless condition of the poor, sick strangers who were without protection and without proper medical help, combined in order to establish a sanitarium for consumptives. It was a modest beginning and it required a great deal of sacrifice and devotion on the part of the leaders, who in many instances, were poor people themselves, probably victims of the same disease, as the people in whose behalf they were working. They had no means to speak of and found little support from among their wealthy coreligionists, but they had before them the example of a similar experiment in Denver.

The Sanatorium opened in the spring of 1914 with only one portable tent accommodating four patients. At present there

are sixteen cottages and at the time of the visit there were about forty inmates. The Sanatorium is located in the beautiful valley of San Gabriel and comprises ten acres of land. While great improvements were made since its establishment, the Sanatorium even now presents the pitiful sight of a poverty stricken institution. The management, as well as the equipment, is very much below par and the lack of proper medical guidance is appalling. However, the patients seem to be quite contented and are showing a spirit of loyalty which is remarkable. The donation of $1,000 by Mr. Jacob Schiff and the endowment of a pavilion by Mr. Nathan Strauss, gave considerable courage to the promoters and at present it is assuming a national scope. Support is now solicited all over the country, paid collectors are visiting various communities, lauding the wonders of the Sanatorium and advertising the healing effect of the climate.

No one can doubt the pure and noble motives of those, who by their own sacrifices, have demonstrated their true devotion to the cause, but it is a question of great import whether the establishment of a National Sanatorium is not an ill-advised enterprise. After all it is nothing but a repetition of the experience in Denver, which is causing considerable worry to those who are coming face to face with the accumulated poverty there, caused by the unreasonable congregation of victims of the White Plague in one locality who originally came to enter the local sanitaria.

There is still another complication. In the struggle for existence the entire matter becomes thoroughly commercialized. Consciously or otherwise, artificial means are put into play to boom the situation, for some the success of the situation becomes a consideration of personal importance, the overhead expense is unnecessarily increased and the main purpose for which the institution was called into existence receives a secondary consideration. Be it said to the credit of the local physicians, even those who are closely identified with the work realize the negative side of the undertaking and do not approve the intense desire on the part of some of the friends of the institution to achieve success at no matter what price. There is considerable difference of opinion among the very leaders of the movement. There can be no doubt that the consumptive sick that are in the city ought to receive proper care, but the building up of a Sanatorium on a National scale is doubted even by those who did their share in service and gave money to start the institution.

Previous to the establishment of the Sanatorium the Jewish Federation, through its constituent society, the Consumptive Relief Association, built two cottages in the local non-sectarian institution, known as the Barlow Sanatorium. Occasionally patients were sent to La Vina Sanatorium. In each instance the Federation is paying $5.00 a week for the maintenance of the patient. The Casper Cohen Hospital also accommodates a few advanced cases of tuberculosis sick. The arrangement is very unsatisfactory as the hospital is not equipped for this particular work. However, with all this, the facilities before the establishment of the Wardi Sanatorium were not sufficient, but at present the other sanitaria are only partially used.

The situation is very serious and the local Jewry is beginning to realize its importance. It seems that the people connected with the National Consumptive Relief Association are also aware of the responsibility that they are assuming and are willing to change their policy if the local community will come to their support. It stands to reason that if not Los Angeles the other coast cities ought to be willing to assume a part of the burden and thus stop the necessity of having collectors who in order to obtain donations are spreading unwarranted information, misleading poor and unfortunate sick people and eventually causing a critical situation in Los Angeles.

Jacob H. Schiff made his 70th birthday, Wednesday, January 10th, a memorable day in the history of philanthropic endeavor. On Tuesday the total of his donations was estimated at $750,000. So far, the following donations have been announced by the institutions that received them:

Rabbis' Pension Fund	$100,000
American Red Cross	100,000
New York University	50,000
American Jewish Theological Seminary	100,000
Montefiore Home and Hospital	100,000
Henry Street Settlement	25,000

TRANSPORTATION DECISION

D. versus L.

Prior to November, 1911, M. G. and family were residents of L. dependent on the charities of that City. Because of climatic conditions, Mr. G. could not remain in L. and the formal application was made of D. for sanatorium treatment in the latter city, where he received medical attention for a period of ten months, following which he remained in D. for five months, receiving assistance from the relief organization of that city, intermittently, at the expense of city of domicile. At the expiration of five months, he was sent to P. and maintained there at the expense of L., and later joined by his family.

An agreement was effected between L. and P. whereby the family would remain in the latter city, at the expense of the former, until such time that it should become self-sustaining. In due course the family became self dependent, nothing further was heard from them, and the obligations of L. ceased.

In September, 1915, Mr. G. suffered a relapse of his former illness and returned to D. with his family. The following month he applied to the Charities of D. for assistance, which was granted to the extent of $134 over a period of seven months, D. holding L. responsible for the relief given. L. disclaimed its responsibility for the family after this lapse of time, whereupon the case was brought before the Transportation Committee of the National Conference of Jewish Charities, with the following decision.

"Under all the circumstances in the case, I cannot see upon what basis D. can make any claim. The family was sent by L. to P. in 1912, were maintained by the L. society until they became self dependent, and several years thereafter, of their own volition, went to D.

"I do not know of any rule that would make an organization permanently liable for a family, which it, at one time, assisted in moving to another city. Of course, if the family became dependent within the period of one year and had been sent without investigation or consent, there would be no question of the liability of the forwarding city. It is just as easy to imagine the extreme case of the family being assisted with transportation and then nothing further having been heard from them—ten, fifteen or twenty years thereafter appearing as dependents in another city.

JULIAN W. MACK

Concurred in by MAX HERZBERG,
MAX SENIOR.

CENTRAL REGISTRATION BUREAU.

The Central Registration Department of Transient Applicants for Relief reports the following registration for the month of January:

City	First Application.	Second Application.	Third Application.
Buffalo	0	0	0
Chicago	58	6	1
Cincinnati	13	0	1
Columbus	2	0	0
Cleveland	0	0	0
Detroit	15	0	0
Louisville	2	1	0
Minneapolis ..	1	0	0
Milwaukee ...	1	0	0
Kansas City ..	5	0	1
Pittsburgh	12	2	0
St. Louis	3	0	0
Indianapolis ..	2	0	0
Scranton	2	0	0
Baltimore	16	0	0
Akron	1	1	0
Dayton	4	1	0
New York	2	0	0
Total 139		11	3

During the past month ten cities were added to the Bureau which now includes a total of twenty-three cities.

The Jewish Agricultural and Industrial Aid Society of New York has opened a branch office of the Hebrew Educational Society, in Philadelphia at Touro Hall, corner Tenth and Carpenter streets, and has appointed Mr. George Goward as their agent in charge of this office.

PERSONALS

HERMAN ROSENTHAL.

January 27, 1917.

The sudden demise of Herman Rosenthal, head of the Slavonic Department of the New York Public Library, is being mourned by his host of friends and the many frequenters of the library, to whom his ever ready advice was always of great value. Mr. Rosenthal died January 27th at the age of 73, at his home, 2412 Seventh avenue. He was a remarkable type of a scholar of which the Russian Jews of the last two generations may well be proud.

Herman Rosenthal was born in Friedrichstadt, Courland, on October 6, 1843. His elementary education he acquired at the *Cheder* and the government schools at Bauske and Jacobstadt. He was graduated in 1859.

Faithful to the trend of Jewish liberal thought of that time, he saw the amelioration of the Jewish condition in immigration. He, therefore, sailed to America in 1881 with the object of founding on this side of the Atlantic colonies for the Jewish victims of Russian persecution. In 1881-82 he founded colonies in Louisiana and South Dakota. He was also very active in the administration of the Woodbine, N. J., colony in 1891. Later he occupied the office of chief of the discharging department of the Immigration Bureau, Ellis Island, N. Y. He served in this office for two years (1894-96). From 1898 to the day of his death he was chief of the Slavonic Department of the New York Public Library.

Mr. Victor H. Kriegshaber, the well known communal worker, was honored with the following resolutions unanimously passed by the Chamber of Commerce of Atlanta, Georgia:

WHEREAS, The administration of Victor H. Kriegshaber as president of the Atlanta Chamber of Commerce has been one of the most vigorous and fruitful this body has ever enjoyed, and its activities under his direction have been of great value to the city and State, through the accomplishment of many important objects and the establishment of great enterprises, among which are Emory University and the Southeastern Fair, accompanied by a large increase in the membership and income of this body, as well as a substantial improvement in the business condition of the Chamber of Commerce Realty Company; therefore, be it

Resolved, by the Atlanta Chamber of Commerce, That we tender Mr. Kriegshaber our cordial thanks and appreciation for his eminent public services and congratulate him upon the success of his administration, as well as upon his long record of usefulness in previous years.

Resolved, further, That Mr. Kreigshaber be requested to furnish this body his portrait to be placed on the walls of the Chamber in the gallery of distinguished public servants who have led in the work of this organization.

At the urgent request of the American Jewish Relief Committee, Mr. Jacob Billikopf has accepted the management of the campaign for the War Relief Fund and will enter upon his duties about the middle of February.

I. Edwin Goldwasser, district superintendent of schools, has tendered his resignation of that post in order to accept that of executive director of the Federation for the Support of Jewish Philanthropic Societies of New York City.

Mr. S. Schmidt, Head Worker of the Jewish Settlement, Cincinnati, Ohio, is the editor of a new weekly, *The Jewish Community,* which has for its motto, "Progress, Equality and Social Justice," and is published in Yiddish and English for the promotion of a democratic, social consciousness among our people.

A plan for vocational military training has been presented to the War Department by Mr. Louis H. Levin. It was a splendid idea to propose a system of practical education in connection with military service. It included also a Correspondence School. The Secretary of War appreciated the suggestion, but notified Mr. Levin that in order to carry out the plan it would require legislation in addition to that now enforced. It states also that Section 27 of the National Defense Act provides that: "In addition to military training, soldiers while in active service, shall hereafter be given the opportunity to study and receive instruction upon educational lines of such character as to increase their military efficiency and enable them to return to civil life better equipped for industrial, commercial and general business occupations. Civilian teachers may be employed to aid the army officers in giving such instruction and part of this instruction may consist of vocational education, either in agriculture or the mechanical arts."

It is too bad that Mr. Levin was just a little too late.

At its annual meeting, held Sunday afternoon, January 21, the Hebrew Benevolent Society of Baltimore, Md., presented to its vice-president, Mr. Mathew Keyser, a set of resolutions, in appreciation and recognition of his services as vice-president for the past twenty-five years. The resolutions are beautifully engrossed and are bound in a handsome volume of leather. Mr. Keyser, considering his work as a work of love, has given his services to the Jewish community without remuneration for twenty-five years, and in spite of his age—he is seventy years old—he never misses a day at the office of the society.

Mr. Samuel Oshry has been selected as director of the newly opened Labor Lyceum of Pittsburgh. Mr. Oshry has had considerable organization experience in the Jewish branch of the Socialist party and in the Arbeiter Ring. He represents the intelligent radical type of Jewish working man. A host of activities is being planned by the Labor Lyceum of an educational and propaganda character.

Mr. and Mrs. Bernard W. Cohen have issue invitations to the marriage of their daughter Fannie to Mr. Samuel A. B. Frommer, which is to take place Sunday, February the eleventh at 2418 Madison Avenue, Baltimore, Md. Miss Cohen was formerly at the Jewish Settlement, Cincinnati, Ohio.

Abraham Oseroff, now director of the Bureau of Philanthropic Research, has been elected executive director of the United Hebrew Charities to succeed Morris D. Waldman. He will assume charge of the charities on February 15.

Mr. Oseroff was formerly executive secretary of the Public Charities Association of Pennsylvania. At that time he led a movement for the co-ordination of public charities in that state. In New York City

prior to his present connection, he acted as member of the advisory committee to the Department of Public Charities and has also acted as director of educational work in the children's hospitals and schools, Randall's Island, New York City.

Mr. Oseroff has written studies of housing conditions and on the care of dependent, delinquent and defective children, which have been publish. He has also received degrees from the University of Pennsylvania and the University of Pittsburgh. He is twenty-eight years old.

Philip W. Russ, recently appointed Superintendent of the Jewish Educational Alliance, of Atlanta, Georgia, was born on February 22, 1889, in New York City. He is a graduate of Columbia University, where he received the degree of B. A. and continued his studies there in the graduate school of social science. In conjunction with his post-graduate work, Mr. Russ spent a year in the New York School of Philanthropy, where he received training in practical social work, and he received from that school the regular full year certificate. He was at one time officially connected with the New Jersey Tuberculosis Association and while in training at the School of Philanthropy, he was a volunteer worker for the United Hebrew Charities of New York City.

Mrs. Leon Schwartz has succeeded Miss Sophia Berger as superintendent of the Young Women's Hebrew Association.

The election of Rabbi Frederick Cohn, of Omaha, as president of the Nebraska State Conference of Charity once more calls attention to the prominent position being taken by the Jews all over the country in non-sectarian charities.

Miss Bess Glassman, formerly assistant to Mr. Charles Strull, of Louisville, has accepted a position with the Provident Association in St. Louis, her native town.

Dr. Israel Efros, of New York, was formally installed as Principal of the Baltimore Talmud Torah on the evening of January 17th, succeeding Dr. Israel I. Abrams, now of Pittsburgh.

Mr. Jacob Billikopf has good reason to be proud of his city. A comparative study of the amounts contributed to the War Sufferers by different communities indicates that Kansas City is in the lead. The data as submitted is as follows:

City	Total	Per Capita
Milwaukee	$ 15,000	$ .75
Minneapolis & St. Paul	30,700	1.20
Omaha	16,400	1.35
Cleveland	100,000	1.40
St. Louis	82,400	2.00
Indianapolis	16,000	2.00
Seattle	16,000	2.00
Pittsburgh	70,000	2.60
Los Angeles	41,400	2.65
Detroit	100,000	2.75
New Orleans	57,000	3.00
Cincinnati	92,300	3.00
Kansas City	59,000	4.85

Miss Jennie Brodie, formerly of the Social Service Department of Hebrew Hospital in Baltimore, is now Agent for the Jewish Children's Bureau of this city, succeeding Miss Sadie Caplan, recently married.

"Attention has frequently been called," relates Mr. Zunser, of the National Desertion Bureau, "to the downright poetry of the Yiddish idiom—especially does the imagination run wild in its cuss-words. One estimable lady, a very frequent visitor at the Bureau, once interrupted a director's meeting by opening the door suddenly and exclaiming: 'Mein Cholere iz schoin wieder awek.'"

Miss Mary Caplan, formerly of the Ten Hour Bureau, has been appointed assistant to Mrs. Grace P. Hopkins, of the Federal Employment Bureau for girls in Baltimore.

Miss Fannie Fraiden, of Baltimore, who has been acting in capacity of recorder of Hebrew Benevolent Society, is now associated with the United Hebrew Charities.

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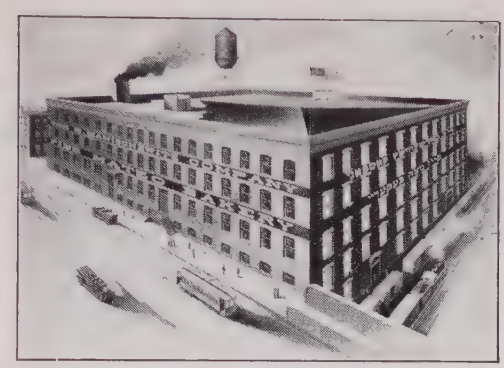

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NOTICE!

Delegates to the National Conference of Jewish Social Workers are urged to make reservations as early as possible.

The William Penn Hotel of Pittsburgh has been selected as the headquarters hotel for the meeting to be held June 3, 4, 5, 1917.

Delegates wishing further information are requested to communicate with Mrs. Charles I. Cooper, Superintendent United Hebrew Relief Association, 602 Washington Trust Co. Building, Pittsburgh, Pa.

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Vol. VII Cincinnati, O., March, 1917 No. 11

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Proceedings of the Ninth Biennial Conference.

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THE MONTH IN SHORT

ORGANIZATION OF SOCIAL SERVICE on a National scale undertaken by various agencies needs co-ordination. A plea for efficiency and co-operative effort. Page 265.

STANDARDS OF RELIEF still a perplexing question. Baltimore has made considerable progress but is far from being satisfied with results. Modern conception of charity means larger expenditures. Page 267.

A CHARITY WORKER grappling with the problem of Relief discusses the different aspects in the rehabilitation of families. Page 273.

THE COMPREHENSIVE PLAN of the School for Jewish Communal Workers presented in a graphic form by Mr. Julius Drachsler. Page 278.

JEWISH SOCIAL WORKERS' EXCHANGE

Conducted by the Field Bureau of the National Conference of Jewish Charities
Field Bureau, 808 Neave Building, Cincinnati, O.
Provides positions for Jewish Social Workers and assists organizations in procuring qualified candidates for existing vacancies.

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YOUNG MAN—Settlement worker, college graduate, experience as head worker of an Educational Alliance, desires position. Address B. A., Jewish Charities.

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COMMUNITY WORKER—Young lady with college training and successful practical experience in neighborhood survey and personal service. Well versed in the underlying principles of Jewish social endeavor. Wishes opportunity to do constructive work. Address B. J., Jewish Charities.

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ORGANIZATIONS, when requiring workers, use the Exchange. You will be provided *Free of Charge* with a list of available candidates and a full description of their qualifications.

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SUPERINTENDENT wanted by Southern city, for Jewish Educational Alliance. Address S. A., Jewish Charities.

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3. The Unification of Jewish Communal Activities—Prof. Jacob H. Hollander.
4. Extent of Jewish Philanthropy In the United States—Boris D. Bogen.
5. Forces and Tendencies of Jewish Charities—Prof. Jacob H. Hollander.
6. TRANSPORTATION RULES AND DECISIONS.
7. Proceedings of National Conference of Jewish Charities—
   Years 1902, 1906, 1908.

CARDS AND RECORD FORMS

The Field Bureau is prepared to supply the following social service cards and record forms, specially adapted for the use of small communities:

1. **Census Cards**—Taking a census of the population promotes interest in social service and presents suggestive material for community planning.
   Price: 50 cards, $.35; 100 cards, $.50; 1000 cards, $3.50.
2. **Complete Record Folder and Report Sheet**—For relief agencies (Cincinnati form).
   Price: 50 folders, $3.00; 100 folders, $5.00; 1000 folders, $30.
3. **Case Record Card**—(simplified)—A substitute for the old-fashioned day-book or ledger. Recommended for the use of relief agencies not ready to adopt the modern complete system of record keeping.
   Price: Form A. Transients, unattached single men. 50 cards, $.35; 100 cards, $.50; 1000 cards, $3.50.
   Price: Form B. Family Card. 50 cards, $.70; 100 cards, $1.00; 1000 cards, $6.50.
4. **Infant Welfare Record**—Intended for recording information in connection with the Baby-saving campaign. A follow-up system for 2 or 3 years.
   Price: 50, $1.50; 100, $2.00; 1000, $15.00.
5. **Records for Big Brothers' Association**—A system for recording the status and development of the Little Brother, including a follow-up entry with special reference to the work of the Big Brother. Does the work of a professional worker.
   Price: 50, $2.00; 100, $3.00; 1000, $20.00.
6. **Child Record Cards**—These cards are intended to be used in connection with intensive social service effort among children. They comprise items referring to health, school progress and home conditions, and make it possible to record the information pertaining to the results of a follow-up system.
   Price: 50 cards, $.70; 100 cards, $1.00; 1000 cards, $6.50.
7. **Community Study Card No. 7**—The Efficiency Commitee of Cincinnati is making a study as to the need of a Y. M. H. A., and has sent out cards to all young men of the city asking for information.
   The Field Bureau has a supply of similar cards without special reference to the need of a Young Men's Hebrew Association. These cards can be used to advantage in determing the field of religious and educational agencies.
   Price: 50 cards, $.35; 100 cards, $.50; 1000 cards, $3.50.

OUR CONTEMPORARIES

In a series of articles in the *American Hebrew*, Dr. Maurice Fishberg discusses the subject of Eugenic Factors in Jewish Life and comes to the following conclusions:

"The extraordinary number of exceptionally capable and talented Jews, as well as the excessive number of physical and mental defective among them, owe their origin to a great extent to special and peculiar selective agencies. Their marriage laws and customs were effective in securing the augmentation of the favored stock, in increasing the number of individuals who are inherently above average in mental, intellectual and moral qualities. Giving preference in marriage to the scholar, encouraging him in his efforts, and after endowing him, the Jews have followed sane ideals in respect to marriage and procreation of favored stock. But some features of Jewish life, habits and customs have also been effective in enhancing the multiplication of the physically and mentally defective, and as a result we have at present an excessive number of persons who are of inferior stock among them. Especially must be emphasized their methods of distributing relief to the poor and afflicted as a dysgenic agency, responsible for a considerable proportion of the failures encountered among the modern Jews. However, with the recent adaptation of the mode of life, habits and customs of their non-Jewish neighbors, these peculiarities are gradually being effaced. Whether the loss thus sustained in the number of capable Jews is compensated by the decrease in the number of defectives, depends on the point of view."

Speaking of the publicity of the Joint Distribution Committee, the *American Hebrew, of* March 2nd, 1917, says in the editorial:

"Our relief committees appeal from time to time to the people. But are those appeals of the right sort? Either dry and officious or crude and hysterical, they are not much better than the appeals issued by small local charity organizations. Moreover, the entire work which is of such great national and historical importance is conducted in the same manner, by the same methods employed in the management of the affairs of local charity organizations. Those who have direct access to the people—our best writers, journalists and leaders, those who have something to say and know how to say it, those who have the right word for the right time—they stand aside from the relief work, their abilities are not utilized. They would surely be glad to volunteer their services throughout the country. Publicity which would wake and keep up the interest of the people in the critical situation and needs of the war sufferers—such publicity is practically unknown in the activity of our relief organizations, and the little publicity that does exist—is so amateurish, so ineffective that it cannot possibly bring the desired results.

"New blood and new life must be infused into our relief organizations. They need a "shake-up,"—otherwise they will deteriorate and all our relief work may come to naught."

Discussing the recent food riots in the East, the *American Jewish Chronicle,* says:

"Though we are in no doubt as to the eventual evil results of the famine prices on the life of our poor masses and though we understand thoroughly that ground exists for bitter feeling, we nevertheless regret that the food riots should have occurred first in the heart of the ghetto, especially since the increase of food prices is probably felt no less among other sections of the population than among the downtown Jews. Charges are already being made that the food riots on the East Side were inspired by secret agents of the Central Powers. Certain political groups, on the other hand, will try to find connection between the prevailing socialist sentiment of downtown Jewry and the riots. All these malicious suspicions, ill-founded as they are, can do a great deal of harm and endanger not only the position of the Jewish immigrants in this country, but also the position of American Jewry at large. Therein lies the political significance of the food riots on the East Side."

JEWISH CHARITIES

THE RECOGNITION of the national aspect of Jewish Social Service finds expression in the growing extent and intensity to which National organizations are endeavoring to promote and regulate communal effort all over the country. The Council of Jewish Women, through their philanthropic committees, have succeeded in working out a more or less comprehensive unified program of social endeavor; the Independent Order of B'nai B'rith established recently a special social service department; the Council of the Young Men's Hebrew and Kindred Associations is placing its special agents at the disposal of the different communities; the Synagogue and School Extension Department of the Union of American Hebrew Congregations is contemplating the engagement of a field social worker. This arrangement will probably be helpful to the Temple Sisterhoods, who are also venturing into the field of human helpfulness.

Unnecessary waste caused by conflict and duplication is a recognized evil in social service. There can be no doubt that the scope of each of the above mentioned national organizations is well defined, they either appeal to a certain group of workers, or deal with some specific social agency. But there are several features common to them all. They all stand for modern efficiency, system and method. Notwithstanding this common ground, these national organizations work independently, their activities lack co-ordination, and the underlying principles promulgated by any one of them are not necessarily in harmony with those of the other agencies. Under these circumstances, conflict is unavoidable. In order to reach the various communities, the national organizations issue their private publications, and send representatives to establish personal contact with them. None of them are in position to utilize the experience of professional workers extensively, and as a rule depend upon the spontaneous experiments of individual efforts in the field.

In all instances the routine of social service is incidental, the main emphasis is laid upon the general idea for which the organization stands. It seems to be imperative that an effort should be made to unify these diversified social service activities of the national organizations by introducing a uniform professional standard in the conduct of the different agencies. The person organizing the social service of the Independent Order of B'nai B'rith can just as well contribute his part to the social activities of a synagogue, or be of assistance in organizing the philanthropic activities of the Council of Jewish Women or the Sisterhoods, or help the Young Men's Hebrew Associations, etc. On the other hand, the worker of the Council of Young Men's Hebrew and Kindred Associations can be utilized by all of the other agencies, and so forth.

The National Conference of Jewish Charities, which, being primarily a deliberative body, endeavors to define the basic principles of Jewish Social Service, promotes modern methods in communal activities, and introduces co-operative effort in coping with the manifold problems of Jewish communal activity. The

Conference is in a position to utilize the collective effort of all the communal workers in the country, it has had the opportunity to follow the progress of organized effort along Jewish social service lines, it has had the extensive experience of details in organization, and is now in possession of a machinery for making this material available for the country at large. The Conference covers the entire field of Jewish social service, and in this respect it can be of service to any of the national organizations above mentioned. An effort should be made toward co-operation in this respect, so as to avoid unnecessary conflict and duplication and to make the resources of the National Conference available for the organization of social service activities, irrespective of the auspices under which it is undertaken.

THE Joint Distribution Committee has issued a stirring appeal to the Jews of America to fulfill their pledge to send help to the suffering Jews in Europe.. This appeal emphasizes the fact that the break of diplomatic relations with Germany does not interfere with the relief work in the lands under the control of the Central Powers. A few weeks ago the treasurer of the Committee sent to Europe every dollar that was in the treasury. The want continues, but the funds are not at hand. It is hard to realize that the same devastation, the same desolation, the same want and misery that so aroused the Jews upon Dr. Magnes' return from the War Zone, still prevails in the stricken countries and that only generous, sacrificing, wholehearted and continuous giving on the part of American Jewry can serve to alleviate the burden of suffering that has fallen upon their brethren in the war lands.

This is an appeal that must not, can not, be unheeded by the Jews of America. Social Workers especially must not stand apart and wait for others to come forward. Knowing what hunger and poverty can mean even in this peaceful land, so much the more must they feel it their duty not only to work among their constituency for this cause, but also to set the example of wholehearted sacrifice and give of their own substance for the great hunger-land across the sea.

TENTATIVE PROGRAM OF THE NATIONAL CONFERENCE OF JEWISH SOCIAL WORKERS.

Pittsburgh, June 3-6, 1917.

SUNDAY, JUNE 3D, EVENING SESSION:
War Relief, Pittsburgh Community, Informal Reception.

MONDAY, JUNE 4TH, MORNING SESSION:
Federation Movement, Relief Problems, Bureau of Philanthropic Research.

MONDAY, JUNE 4TH, AFTERNOON SESSION:
Study of Transients, Desertion, Agriculture in Relation to Social Service, Medical Aid.

MONDAY, JUNE 4TH, EVENING SESSION:
Delinquency, Art as a Reclaiming Agency.

TUESDAY, JUNE 5TH, MORNING SESSION:
Child-Caring, Administration and Organization.

TUESDAY, JUNE 5TH, AFTERNOON SESSION:
Informal.

TUESDAY, JUNE 5TH, EVENING SESSION:
Banquet.

WEDNESDAY, JUNE 6TH, MORNING SESSION:
Americanization and National Tendencies, Domestic Science.

WEDNESDAY, JUNE 6TH, AFTERNOON SESSION:
Business Session.

STANDARD OF RELIEF

S. Baroway, Baltimore, Md.

A year ago, our troubles consisted in having too many applicants and not enough funds for their relief. This year we also have our troubles, though of a different nature. It is the cost of living that calls for consideration. Owing to the high cost of living, which is bearing down so heavily on the poor, the question of standards of relief, is now engaging the serious attention of all the Charities. It is clear that the families receiving a food allowance cannot manage on the same amount that they received a year ago.

Heretofore, the Hebrew Benevolent Society had no standard of relief in the true meaning of the term. There was a time, when the Ladies' Sewing Society furnished $1.50 worth of groceries, per family, every six weeks. When the Hebrew Benevolent Society undertook the furnishing of food, it allowed ten cents for a child and fifteen cents for an adult, per week, for food. Later it was increased to $2.00 a week, per family of any size, and our motto was *"We cannot give more and we dare not give less."* Subsequently, forty cents a week, per person for food, was adopted as a standard. That this amount is insufficient to keep body and soul together, goes without saying. With the appearance on the scene of the various Case Committees, and special funds, the standard of relief has been slowly but surely raised. It will be interesting to know that the weekly food allowance to our poor families, has increased 96 per cent since December, 1914. Yet, even with this increase, our poor are not receiving adequate relief. And it is self-evident that inadequate relief means suffering, degradation and further wreckage of humanity with all its deplorable consequences, and our pretense of constructive work becomes meaningless. We cannot impress the beauties of chastity, truthfulness, honesty, frugality, cleanliness, sanitation and industry on empty stomachs; children suffering from malnutrition are necessarily retarded, and cannot develop physically or mentally. If the children of the poor are to be given an opportunity for education and independence, they must be provided with necessities and proper surroundings. "No organization can afford to claim that they dispense adequate relief unless their *dependent* families live on a standard that the poorest of them would live if they were *independent.*"

In view of the above consideration, we have worked out a weekly budget of living expenses for different sizes of families. This weekly budget includes food, rent, fuel, clothing and incidentals, and is, in view of the constant increase of the cost of living, a very conservative estimate of what normal families ought to have per week for living expenses, without suffering degradation and the consequences of poverty. It begins with $3.75 per week for one person, and ends with $19 per week for a family of 11 persons, an average family of five persons requiring $12 per week. This budget is subject to criticism. It may be said, and justly so, that many independent wage earners are maintaining their families on a smaller income than this budget, and that the Hebrew Benevolent Society cannot afford relief on this basis. This is true. But it would only go to show that wage earners living on less than this budget *are not receiving a living wage,* and are constantly exposed to the danger of dependency. The Hebrew Benevolent Society cannot afford to give a family of five persons, without any income, $12 a week. But this budget should be our guide, our ideal for the future; we should strive always to attain a higher standard, and if families cannot now receive relief according to this budget, they should get more than they got heretofore. This budget will also serve a good purpose in the case of applicants whose family income is not less than the budget. Such applicants will not be entitled to relief.

Comparing the weekly maintenance of 71 families receiving a regular weekly food allowance, with the amounts they ought to have according to the budget, we find that in only one case the weekly maintenance agrees with the budget, and in another case the maintenance is a little higher than the budget, while in 69 families the maintenance falls far short of the budget. In

the case of four families, an immediate increase in relief is absolutely necessary.

Accompanying the table of the seventy-one families, the following statistical data may be of interest (some slight changes having occurred since the table was made, which does not materially affect the result).

71 families, 354 persons, average 5 persons per family.

Average weekly food allowance per family, $3.17 as against an average of $1.62 per week in December, 1914. Increase 96 per cent.

Average weekly rent per family, $1.67½ as against an average of $1.48½ in December, 1914. Increase 13 per cent.

Average weekly relief per family, $4.75, as against an average of $2.50 in December, 1914. Increase 90 per cent.

Average of weekly income per family other than charity, $2.48.

Average of weekly maintenance per family of five persons, $7.23.

According to the afore-mentioned budget, a family of five persons ought to have $12.00 a week, and when living on $7.23 per week, the maintenance is 40 per cent less than it should be.

Standard of Living for Normal Families of different sizes: Weekly Budget.

No. of persons	Food	Clothing and Incidentals	Rent and Fuel	Total per week
1 person	$2.00	$ .75	1 room $ .75; Fuel $.25	$3.75
2 "	3.50 (at $1.75)	1.00	2 " 1.25; " "	6.00
3 "	4.50 (at 1.50)	1.50	3 " 1.50; " "	7.75
4 "	6.00 "	2.00	3 " 1.75; " "	10.00
5 "	7.50 "	2.50	3 " 1.75; " "	12.00
6 "	9.00 "	3.00	4 " 2.00; " "	14.25
7 "	8.75 (at 1.25)	3.50	4 " 2.25; " "	14.75
8 "	10.00 "	4.00	6 " 2.50; " "	16.75
9 "	9.90 (at 1.10)	4.50	6 " 2.75; " "	17.40
10 "	10.00 (at 1.00)	4.50	6 " 3.00; " "	17.75
11 "	11.00 "	4.50	6 " 3.25; " "	19.00

In case of sickness, special diet may increase the cost of food.

FOOD RIOTS

In view of the reported disturbances over the high prices of food stuffs on the part of the Jewish poor in various parts of the country, *Jewish Charities* sent out inquiries to twelve Jewish social service agencies concerning their part in the anti-high price demonstrations as manifested by the Jewish poor in the various communities. So far eleven replies have been received.

Chicago, according to reports from the Maxwell Settlement and the Hebrew Institute, has had very little agitation among the Jews toward food riots. So far there has been absolutely no trouble, and neither institution has been called upon to act upon the situation. The Council Educational Alliance of Cleveland, Jewish Educational Alliance of Baltimore, and the Abraham Lincoln House of Milwaukee, likewise report no difficulties on account of food strikes and demonstrations.

In Cincinnati, on the other hand, after a mass meeting held at the Settlement, there has been instituted a boycott against the kosher butchers, in which the workers of the Settlement are active as organizers and pickets. Plans are now being considered for co-operative buying and other means of reducing prices.

The United Jewish Charities of Detroit reports that the Jewish population of that city has had no disturbance or anti-high price demonstrations.

The Jewish Educational Institute of Kansas City, also reports that there have been no difficulties arising from such agitation.

The Young Women's Union, of Philadelphia, states that although this institution is within one-half block from the heart of the disturbance, it is not participating in the food strikes. "Our mothers have conferred with us in desperation as to the high cost of food, but we feel that there is nothing we can do under the existing circumstances. While we are paying $3.75 for a bushel of potatoes here our friends in Oklahoma and in other states are paying the same."

In Pittsburgh there has been no "picketing, boycotting or disorder." A meeting was held and plans were made for a parade to city hall, but so far no more has been heard. Various persons supposed to be radicals kept their children out of school, but beside investigating the cause of these absences, there has been no need of the services of the Settlement in the situation as it is at present.

(Continued from February Issue)

A CITIZENSHIP SURVEY

Philip L. Seman, Chicago, Ill.

OCCUPATION.

A study of the relationship between occupation and citizenship is indicated in the following table, when a census was taken of 900 men in the neighborhood.

The professional class includes a number of Rabbis, also students from foreign universities, who are still engaged in study. The unprogressiveness of the former and the short length of residence of the latter, account for the large number of aliens.

In the skilled class, the number of tailors increase the percentage of aliens. Their condition has had previous discussion. The small merchant and dealers (tabulated) included about half the whole number of peddlers. Not a few men, when they first come to the United States, take up some work as this because of their inability to follow their trades without knowledge of English and because there is greater opportunity to learn the language in this work.

NEIGHBORHOOD INDUSTRY.

The co-operation of seventy-five employers, representing almost every trade and industry on the West Side, which has in its employ, any number of Jewish workers, made possible the summarized report regarding the citizenship of their employees.

Personal visits were made to the places of business in every case, and the information tabulated came directly from the manager or through the book-keeper and time-keeper of each establishment. More than a hundred calls were made during the survey and besides gathering information, an effort was made to secure the active co-operation of the firm for the Citizenship Bureau and literature was left for the employer—in Yiddish and English—wherever any number of Jews were employed.

Whenever practical, the investigator went through the establishment and talked with the employees individually. This was frequently allowed in the tailoring shops. Here

Table XII—Citizenship of 900 Men and their Occupational Groupings.

Occupational Groups	Citizens	Aliens	Not Stated	Totals
Professional	40	14	0	54
Skilled	118	164	3	285
Unskilled	30	81	1	112
Small Merchant	119	113	2	234
Other Miscellaneous	128	39	2	169
Retired	19	13	0	32
Unemployed	5	9	0	14
Totals	459	433	8	900

In the miscellaneous class, are found a great number who were educated abroad. They are the bankers agents and so-called advisors. They frequently need citizenship as a legal necessity in conducting their business.

Many of those reported as retired, come here through the efforts of children who had preceded them to this country and were too old at the time of their arrival, to learn a new language.

It is natural that the unemployed should be found in greater numbers among the alien population, not because of the attitude of employer, but because of the instability of the individuals themselves.

the lack of organization among the men and their little contact with American people, must be blamed for the very high percentage of aliens. It was not uncommon to find the workers in whole departments all aliens, although the average length of residence in this country was about ten or fifteen years. On the other hand, in the thirty or so small shops, restaurants, offices, etc., where the employees are daily in contact with outside people, the percentage of those were correspondingly high.

The members of the Association, organized for the benefit of the employees, seemed to be interested and intelligent about the situation. The social secretaries

have fairly outlined their work and the West Side recreation rooms is a means of bringing the workers together. The Union men are generally opposed to this sort of activity on the part of employees.

Only two places of business were found where American citizenship was required; one was the brewery on 12th street and Sangamon street. Nearly all the men here belong to the Union. The reason was given as—liquor question in politics. The other firm was a new bottling works, also managed by an American, who has been requiring citizenship of all employees hired within the last year. There are about a dozen of the old employees who are not naturalized.

The department stores and five tailoring establishments visited in the loop (not in tabulation) seem to keep well informed about their employees.

The conditions are entirely different because the majority of employees are young women who are American born or the children of Immigrants.

Employers admitted that they knew nothing about the citizenship of employees. The general attitude expressed was that any one unable to read and write in English and who was, in fact, unAmericanized, was not desirable in any capacity.

There was a tendency to establish welfare work among the young women and educational classes have been organized at one store (Rothschild's) where lectures on various topics, are given, attendance being required. The plan was readily accepted of introducing naturalization matters at some of these lectures.

CONCLUSION.

Men in touch with the situation from the employer's standpoint, feel that they must contribute certain things toward Americanization. The activity of the Y. M. C. A. in holding meetings for workers at the factories and stores, could well be extended through the efforts of the Institute and such organizations as the Young Men's Hebrew and Kindred Associations.

A significant step towards wider civic education of the newly made citizen was taken at the Chicago Hebrew Institute when, at a meeting of 150 men and women who had recently acquired their naturalization papers, it was decided to form a new citizen's club. The purpose of this organization will be to help members in the form of legislation enactment to encourage a spirit of civics interest and co-operation among them and further to conduct natural citizenship dinners and campaigns in order to impress on those who have delayed in coming to the Institute, to become naturalized. This gathering took place at the instance of the Department of Civics and Citizenship, where speeches in English and Yiddish were given, which brought home to the new citizens that the privilege of citizenship in this great republic of ours means more than personal privilege which it might involve. There were certain important duties entailed, duties of co-operation with ones officials toward the realization of purer ideals of government and for that, organization was necessary. The speakers for the organization referred to the restricted immigration legislation which was continually cropping up at the sessions of Congress. This new Citizenship Club will show the men at Washington who are responsible for the conduct of this government, that Jewish naturalized citizens do not stop at merely taking out their sheet of paper, but have the welfare of the country at heart and consider it their duty to assist in the administration of good laws and the duty to protest against the enforcement of poor laws.

Table XIII—Relation of the Boarders to the Foreign and American Home

Size of family and number of boarders	Civic Status of Home		Totals
	Citizen	Alien	
No children and no boarders	9	19	28
Children and no boarders	59	80	139
No children and one boarder.	4	9	13
With children and one boarder	13	41	54
No children and more than one boarder	1	2	3
With children and more than one boarder	3	17	20
Totals	89	168	257

TABLE XIV—CITIZENSHIP AND INDUSTRY

Summarized Reports from 75 West Side Business Establishments regarding their Employees

Character of Business	No. of Establishments	Approximate No. of Employees	Predominating Nationality			No. of Jews Estimated	Nationality of Employees			Employers' statement regarding Citizenship of Employees				General Policy					Remarks
			Jewish	Others	American		Jewish	Others	American	All Citizens	Large% Citizens	Large% Aliens	All Aliens	Not Stated	Indifferent	Interested	Give Aid	Requires Citizen.	
Tailors	23	11,121	9	14		3,150	19	4			4	10	2	7	20	2	1		Tailors slow to naturalize and employers think this is to their advantage. The Unions will help in this respect.
Clothing and Press Access.	6	1,481	6			1,000	6			2		2	2		5	1			In this work, unorganized, the percentage of woman workers is greater.
Wholesale Houses	5	251	3	2		164	5					1	2	2	5				The Italian laborers bring up the percentage of Aliens.
Department Stores	2	725	1	1		250	2			1	1					2			Contact with people educates and makes far greater independence in the workers.
Brewers and Liquor Dealers	1	150		1		3				1								1	Because of liquor in politics.
Mail Order House	1	12,717	1			Not Stated	7							1			1		Welfare departments for men and women. Classes held. Time given with joy.
Candy and Food Products	6	1,444	1	5		50	4	2			2	1	2	1	6				Conditions bad in small places. Employees change often.
Iron and Steel Manufacturers	3	178		3		6	2		1	3					3				Large percentage Americanized—Skilled workers
Misc., small fact shops, etc.	20	175	13	7		86	16	3	7	5	7	2	6		19			1	Close relationship between employers and employees.
Com. Adv. Firm	1	130		1		8			1		1					1			Two-thirds are employed in office. Skilled studio painters.
Laundry	1	50		1		10		1				1			1				Owner formerly a Jew. Workers change from week to week.
Cigar Factory	1	45		1		15	1							1	1				Cigar makers, mostly Spanish. Conditions bad.
Newspapers & Print. Shops	5	23	1			23	1			2	1	1	1		1				Many of helpers are unable to speak English and have been here less than five years.

Total 33,630

CURRENT TOPICS

The Federation for the support of Jewish Philanthropic Societies of New York City has issued the following statement:

"Our attention has been called to the fact that a woman, well attired, has been soliciting contributions for the Beth Israel Hospital. The public is warned that this woman is an imposter. The Beth Israel Hospital being a constituent member of the Federation for the Support of Jewish Philanthropic Societies of New York City, it does not employ collectors or solicitors for any purpose whatsoever. Information leading to the apprehension of this woman should be sent to the offices of the Federation at 120 Broadway."

The Jewish Big Brother League of Baltimore, held an interesting and successful meeting at the Hotel Emerson on Tuesday evening, February 20th. Former Governor Phillips Lee Goldsborough was invited to be the speaker of the occasion, and delivered a stirring address concerning the work of the Big Brother Movement and the remarkable results achieved through individual personal interest in the "man who has missed his chance," which came to his attention during his recent administration. While Governor of Maryland he completely revolutionized penal methods and succeeded, through his investigation of prevailing conditions, in bringing about many permanent reforms, besides creating a wholesome community sentiment in regard to delinquents. His address made a deep impression upon his audience, which was composed of active Big Brothers, and stimulated them toward further efforts.

Definite steps for the furtherance and expansion of social service activities were taken at the fifty-fourth annual convention of District Grand Lodge No. 4, Independent Order B' nai B'rith, which took place in San Francisco, February 16th to 20th. With a desire to aid orphans in the West, the grand lodge appointed a special committee to survey the field as to the best means of giving such help. This committee will report at the next convention.

The Brooklyn Children's Home Bureau of the Department of Public Charities has difficulty in finding Jewish homes for the large number of Jewish children on hand for whom it wishes to find Jewish foster parents. Mrs. Esther Hoffman has been assigned specially to find such homes. The homes selected must measure up to high standards as regards the character and intelligence of the family, the qualifications of the mother for the rearing of the children, and the sanitary and moral conditions. The children in care of this Bureau are placed only in families of their own religious faith. While the Bureau desires to secure many free homes, payments are made where necessary at the rate of $13 a month per child. The children are between the ages of 2 and 7 years.

Mr. Jacob H. Schiff, in a letter sent to the annual convention of the Immigrant Aid Society in New York, said:

"Notwithstanding recent restrictive legislation, immigration of our co-religionists is certain to assume great proportions, I believe, at the conclusion of the war. It is, therefore, doubly necessary for your society to be in every way prepared to handle the masses that are likely to come in such manner that after they shall have settled among us they shall become a happy and valuable component of the population of our country."

Institutions and organizations throughout the country are cordially invited to participate in the exhibition of the work of the Jewish Social Service agencies, arranged in connection with the Conference of the National Association of Jewish Social Workers, which will be held in Pittsburgh, June 3-6, 1917.

The exhibit will consist of wall charts, maps, photos, pictures, etc., as well as models, equipment and samples of work representing the different phases of Jewish philanthropic endeavor in the United States. There is particular interest directed toward the planning of new institutions, efficient management and administration, methods and programs of different activities and the results achieved from the study of existing conditions. For particulars write to the Field Bureau, 808 Neave Bldg., Cincinnati, Ohio.

CHARITY PROBLEMS, ABUSES AND HANDICAPS

William Hirsch, New York City

Charity, considered from the standpoint of cash relief has its uses and abuses. There are "simon pure" cases of relief requiring no constructive treatment and there are the distress cases requiring intensive treatment where the monetary relief extended may be considered only in the light of a stimulant, while the more painful social operation is being performed. Medically we gather physical and social facts and taking into consideration local symptoms we diagnose and prescribe. The relief social worker does the identical thing.

Unlike that of the physician, the social diagnosis of the relief worker, as a rule, is not taken seriously by the patient, for, knowing just how he suffered through long periods of distress, he has lost his perspective of life and therefore does not accept the social diagnosis in good faith, insisting that he is most competent to judge of his condition.

Having lived next door to starvation for a long period, the patient can see only one solution. His ailment can only be cured with money. It matters little if the cause of distress be illness, chronic or acute, physical handicaps, inefficiency or laziness or vices, and in the case of women, widowhood, desertion or illness of children; there is only one cure, money, money, money. The social doctor sees other permanent remedies, requiring in some cases protracted complex treatments and in others radical, social surgery. Money gifts in many instances must be made for short or long periods before the patient's confidence is gained and it frequently occurs that at no time is the effort of the social worker awarded with the least response.

An ideal case, or better stated a responsive, conscientious, self-respecting patient is easily managed, gives ready co-operation and is never at any time troublesome or objectionable. It is this class that is never heard from outside of the relief station, the type that shuns publicity and rarely if ever makes known its wants or misery to more than one agency. They are not the impostors; in fact, they are not much of a problem.

Given a good widowed mother, endowed with thrift and a desire for a modest quiet home, there is rarely much to be done except to assist financially. Her children are properly cared for and her home desirable. In contra-distinction to the good mother, we have the listless types, those whose stock in trade is their miserable condition. Be it illness, widowhood or other common causes, they take particular delight in parading their infirmities or handicaps. They travel from one agency to another, accept smilingly the diverse diagnosis and kind words, abusing the good will and intentions of the well meaning social worker, influencing them in their behalf without accepting the advice of any of them. All the while the good samaritan is used as an intermediary.

Charity's abuses are flagrant. The relief agency, with its limited funds *must* maintain intact all desirable homes. In addition it is called upon to accept the dictates of other social agencies, specialists in various branches.

To be explicit, let us cite a problem. A man, epileptic and slightly feeble-minded, the wife tuberculous, the children suffering as a result of prenatal conditions and conditions imposed upon them through the combined infirmities, plus under-nourishment, are weak, aenemic and tuberculosis suspects. The logical, radical remedy is clear and plain. The man, being incompetent and a menace from the standpoint of influence and propagation, should be confined in a home for epileptics. The woman should accept treatment, either at home, if that be the type, or in a sanatorium; and the children who are the only ones for whom there is any hope of rehabilitation should be given a living chance by being placed in the country and later in an orphanage, where they will be removed from surroundings of misery, to clean, wholesome environments, among healthy children. The first rebuff is from the man who refuses to leave home. The second from the woman who refuses to accept institutional treatment, and the third in her refusal to permit the children's commitment.

It is quite true that the wish of the family should be consulted and followed as closely as possible, if in doing so at least some of the good that is shown can be accomplished in that way. To what extent, however, the social service worker or the relief agent should go in following the family's wishes has never been demonstrated.

In relief giving, however, where proper instruction fails, where sound advice is not accepted, there remains but one thing to do since each human being has an inalienable right to do as he or she pleases within the law. There is no reason why a relief agency should withhold its material relief even if that means merely keeping body and soul together until death them parts. It summarizes itself then after all to the mere problem of trying to do as much good as possible with the funds on hand. Where the granting of relief can be accompanied by other assistance such as well-taken advice and guidance, it is more gratifying for the relief agent to give such aid. The relief agent, however, is justified in my opinion, in persisting in giving sound advice even at times to the discomfort of the applicant, but the refusal to take such advice should not mitigate against the granting of assistance.

To return to our family—In order to bolster up her claim, the wife seeks the moral support of some other agency. There being many such agencies she eventually reaches one wherein there is a worker of experimental tendencies. There then takes place the social conference wherein the experimentalist wants to be given an opportunity to work. The charity agency is called upon to finance the scheme. (A refusal on the part of the money agency to cooperate is considered a method of getting rid of a difficult problem.) And between the two agencies, the patients are permitted to dissipate their last strength until finally there is nothing left to work on. This constitutes a distinct handicap.

It is not an exaggeration to state that the relief agency with its horribly limited funds is called upon to act as a home for epileptics, chronic invalids, aged and infirm, mental and moral defectives, orphans and as sanatoria together with their legitimate problems of relief.

Every well intentioned, charitably inclined individual, properly, is an agent for the relief organization and each such individual has his or her own idea as to the worthiness of the case and the method of treatment. Is it at all conceivable that a trained worker with years of experience should be able to satisfy each and every individual, self constituted social agent and doctor?

It should be plain to each charity contributor that his donation must be treated as a sacred trust, to be administered with intelligence and conscience and in fulfilling this purpose the social worker must lay himself open to criticism. There is perhaps no profession so much abused as that of the charity relief worker, and there is none in which a high type of intelligence and psychological insight is more necessary.

To give is the easiest, simplest course to follow, one which will avert all fair and unfair criticism and abuse and will gain the greatest amount of praise and applause both from the worthy and unworthy charity beneficiary and the generous money and advice giving public. But this method of indiscriminate giving would be a violation of a trust, a wanton waste of good energy and a criminal production of abject pauperism.

Mrs. Mortimer M. Menken reports that the Council of Jewish Women of New York, through its Committee on Correctional and Penal Institutions, has established a genuine plan of cooperative Social Service in the following institutions:

Cedar Knolls—20 girls, all Jewish girls.

Hudson—317 girls, of which 27 are Jewish girls, December, 1916.

Bedford—400 to 500 girls, 70 to 80 Jewish girls in December, 1916.

Workhouse—Co-operating with Commissioners of Parole.

Penitentiary—Co-operating with Commissioner of Parole.

Auburn State Prison—Co-operating with Jewish Prisoners' Aid Society of the Jewish Protectory.

Until the work is started, statistics cannot be given of these institutions.

In November, 1916, 101 women were in the prison, of which 9 were Jewish.

The work is in charge of two committees assisted by two paid workers, Mrs. Yetta S. Kaiser and Mrs. R. R. Sternfels.

(Continued from February Issue)

THE INDIANAPOLIS CONFERENCE

Proceedings of Ninth Biennial Meeting

WEDNESDAY AFTERNOON, MAY 10TH, 1916.

SEVENTH SESSION.

Session Chairman, Mr. Bernard Greensfelder, of St. Louis, Mo.

RULES ADOPTED IN 1914 SUBMITTED FOR CONFIRMATION.

Rule 1 read.

The CHAIRMAN: Suppose a man becomes ill and may not be able to communicate with his family.

MR. LEONARD: Something might be done to insert a word or two indicating whether a man corresponds with his family. A man may be out of work and he may correspond.

MR. BRESSLER: It has been suggested that the word "unavoidably"—"unavoidably fails."

MR. WALDMAN: I think the word "wilfully" covers that. I don't think a man that leaves his city for the sake of looking for work some place else could be termed a deserter.

MR. HERZBERG: We are not using that word "deserter" in the legal sense. The situation that may arise is this: A man may leave his family, not really desert them; he goes to another city and he stays there several years: part of the time he sends money, part of the time he may not. They know all the time where he is. Now then, the city in which they live, knowing that the man lives in another city, sends that family on. They feel that because the man has assumed residence in another city, therefore the family belongs to that city. The family goes there, and later becomes dependent. There is no reason why the city where that man lived for several years, where he did nothing for his family, and no inquiry was made of the city or their consent obtained, that they should be made responsible. The purpose of this rule is this, that the responsibility of the family shall not be attached to the residence of the man who has been absent from them for some years, so as to make the city in which that man has lived responsible for that entire family. If you strike out the word "wilfully" that answers the question. It may be putting a stigma on the man, but he doesn't know it.

The CHAIRMAN: Your suggestion is that the word "wilfully" be omitted?

MR. HERZBERG: Yes.

MISS FELSENTHAL: There is a great difference between a man who has wilfully deserted his family and a man who simply through illness or misfortune has been kept away from them.

MR. HERZBERG: It simply comes back to the same proposition—a family which has been in one city for a long time, and is sent to the city in which the man lives, the latter city is not bound to maintain that family. They have the right to return them to the sending city.

MR. LOWENSTEIN: Wouldn't your idea be very sweeping? First you say a man who is a deserter. A deserter is not anybody who happens to be absent from his family. A deserter is a man who wilfully neglects his family, and if a man is stricken down by sickness you could not call him a deserter.

Rule 1 adopted as printed.

Rule 2 read.

MR. SALTZSTEIN: I wish to inquire, for instance, if Cleveland is asked to send somebody say to Chicago. We know that the Removal Office is obliged to do their work through charity organizations in communities that are not members of the Conference. Should they not receive the consent of the receiving city, or rather of the recognized organization of the city? That is the rule enforced by the Removal Office at the present time; if you secure the consent of some organization of the city for removal, then the city will be responsible.

MR. BUTZEL: Mr. Saltzstein has asked a perfectly proper question. Whenever possible, and every effort is made to make it possible, we undertake to get the cooperation of the organized charity of the community. In the instance of such communities where an organized charity does

not or will not co-operate with us for one reason or another, we are bound to get the co-operation of that city, if possible. Let us take a city which has large industrial opportunities and where it might be possible to place to great advantage some of our applicants, a considerable number a year. We go to the organization in that city and we present our proposition. We tell them that we would be very glad to have their co-operation, and that we would be guided by the reports of their agents, and would make every effort to consult their wishes in every way possible. For some reason that organization doesn't want to co-operate. Now we feel that we ought not to lose the opportunity which the industrial city affords for sending some of our applicants who are out of employment, who are in need and who could be greatly benefited by an opportunity given for employment that can be found in that city; possibly in that city they could take their families, and if that organization will not co-operate with us, we go to other responsible men in the community, who very often are members of the charity organization that refused to do anything with us. In every way possible the co-operation is worked out.

Mr. Saltzstein: I quite agree with Mr. Butzel and think it is right to do the work the way he suggests.

Mr. Saltzstein offered an amendment, adding the words "with the consent of the organized charities of the receiving community." After more discussion, Rule 2 was adopted as read.

New Rules Read.

(Previously Reported.)

The report as a whole, and amended, adopted.

Mr. Berlinsky: Rule 1 (a) in the series of new rules originally proposed by the committee, and later struck from the document, was intended to cover a situation concerning the health seekers or persons sent for health reasons to health resorts. The reason for it having been struck from this document, I think, was that a condition leaving it open to the mutual understanding between the cities as included in the proposed rule which has been dropped would create the possibility of discord and be the source of constant irritation between cities, but it seems to me that the essentials in the rule should be provided for.

The President: The report of the committee has been adopted as a whole, and it is impossible to make any further rulings.

Mr. Berlinsky: I should judge that if any additional rules are desired, they may be presented. The present rules provide that a person may be returned to a city that sent a man without the consent of a receiving city. It may return to the city of origin if transportation has been furnished by that city. The trouble is that, while we have every possible right under these rules to return applicants, a person sent to Denver in violation of these rules may be in such a condition that it is impossible for us to return him. I, therefore, propose the following rule:

> "In the event of dependency arising at any time in the cases of persons, including their families, sent by organizations of this Conference, and who for humane reasons or for health reasons cannot properly be returned to sending city, relief may be furnished by the local charity of the health resort member of the Conference, at the expense of the sending city."

Mr. Ostrow: The situation arose in a city of Texas that called itself a health resort, and it received a family forwarded into that city from another city that called itself a health resort in turn, and this became a very intricate case which is now pending before the Transportation Committee. It seems to me that the health resort should be defined so that a question of this issue should not come up again.

Mr. Herzberg: I move that the amendment of Mr. Berlinsky be referred to the Executive Committee.

Mr. Friedman: What is meant by referring it to the Executive Committee?

This called out some argument as to the reference to the Executive Committee.

Mr. Friedman: I didn't intend to cast any reflection. I wanted to bring out the meaning of the reference to the Executive

Committee, and is the Executive Committee to take it in consideration and report at some future meeting?

MR. HERZBERG: The reason that I moved to refer this important question to the Executive Committee is that we have had two years in which this plan could have been thoroughly threshed out. I do not think at this late moment we should adopt a rule on this subject without its being first threshed out.

MR. BERLINSKY: This question has been before the Conference at various times, and no action has been taken.

The committee selected to act upon the report struck out all of this health resort portion. Is it not fair that we should take some steps to protect these health resort communities? I believe it is absolutely necessary; it is at least just and fair that you do something to protect such cities as the city of Denver and perhaps one or two others. Do not shift this aside without taking any action, but do the very best you can to place upon home communities the responsibility which is theirs.

MRS. DAVID: I wish to endorse everything that Mr. Friedman has said. The time has come when we will apply to our National Agency of Charities, as merchants apply to Dunn's Agency, for standing of affiliated charity organizations, and these will be appraised according to the treatment home cities give their rightful charges in Denver or any other health resort.

I agree with every statement made by Mr. Friedman, and stringent transportation rules should be formulated and adopted for the protection of health resorts.

MR. DAVIS: Mr. Chairman, I don't think that anyone seriously wants to take the time of this Conference to plead for fair play. We all stand for it. There exists a piece of machinery by which this Conference operates. That's the reason why we want to refer this matter to the Executive Committee. We believe that this question cannot be properly settled now because of the time that would be required. I move that it be the sense of this Conference that organizations sending families to health resorts which may become dependents and whose condition is such as to make it impossible to remove or return them to the city of origin shall be properly taken care of at the expense of the city sending such applicants. The Executive Committee of this Conference should be advised that this is the sentiment of the Conference and be instructed to formulate such rules as to meet the views of the Conference. Will this be satisfactory?

MR. BERLINSKY: It is satisfactory if it works out.

CHAIRMAN: The discussion on Transportation Rules is closed. We are now to have a short business meeting which means that the ninth session of the Conference is about to terminate.

The Treasurer's Report was read and accepted.

The report of the Committee on Resolutions was read. (Previously reported.)

The report of the Committee on Nominations was read. (Previously reported.)

Mr. Cohen, the incoming president takes the gavel.

MISS MINNIE LOW: I cannot give up this gavel without regret, and if it meant giving up my connection with the conference entirely, I should certainly feel very sad at this moment. To be elected to the presidency of the National Conference of Jewish Charities is a great distinction. In fact, it is the greatest gift in the power of social workers to give to any of us. However, there is much consolation in the fact that the ex-presidents serve the National Conference on the Executive Committee, which will make it possible to continue pleasant relations with the official family.

I wish to express my sincere thanks to our Secretary, Mr. Levin, who has the patience of an angel. I dare say this, even though he is a married man. I also wish to extend my hearty thanks to Dr. Lee K. Frankel and Mr. David M. Bressler. I have learned to know these two friends better during the past two years and it has been a privilege, as well as a source of encouragement and inspiration to be associated with them. It will continue to be a joy to confer and work with them in the future.

MR. LOUIS LEVIN: It seems to me that our thanks are due to Miss Low for her splendid service as President of this Conference. I, therefore, move that it be the

sense of this assembly that our thanks be extended to her and all the other retiring officers.

Motion carried.

MR. AARON COHEN: Thank you for placing me at the head of this assembly. I consider it a high honor. Several weeks ago, I promised my wife that I would not take any more offices. Now I am afraid to go home.

A vote of thanks was extended to Mr. Samuel B. Kaufman for his assistance in making the conference a success.

SUPPLEMENT

DISCUSSIONS NOT INCLUDED IN PREVIOUS ISSUES.

Wednesday Morning, May 10th.

SIXTH SESSION.

The Chairman asked Mr. Drachsler to come to the platform.

MR. DRACHSLER: Last night Mr. Waldman presented a paper which I think in time will be recognized as epoch making. It deals with the great problem of Jewish communal organization in America and tells of some of the interesting experiments in this field. I deeply appreciate the privilege of pointing out to you this morning how the newly organized School for Jewish Communal Work is in reality a great instrument for achieving the ends of effective Jewish communal organization in this country.

I wish, therefore, to summarize briefly the characteristics of this training school as I see them. First, it is a training school, national in the scope of its work; second, its plan of work is comprehensive—I mean that no form of Jewish communal work is to be neglected or under-emphasized in the curriculum of the school. They are all to find their proper place in a unified scheme of Jewish communal service. The School stands for the conception of the wholeness and of the absolute inter-relatedness of Jewish communal life. Third, the School is, above all else, a practical training school. While the first impression you may have received in reading the announcement may have been that the scheme of studies is highly academic, may I ask you to scan again the list of the members of its faculty and you will at once see that they are men in close and intimate touch with the actual needs of our Jewish communities. They are leaders in their respective fields. They can gauge the possibilities of the work and will, therefore, be of much greater help to the student body than a group of teachers detached from the actual stress and strain of communal work.

The same precaution has been observed with reference to the training of the students themselves. While each student receives a broad academic training which is to serve as a background for his specific work, no student is regularly enrolled unless he is engaged in paid part-time work in some Jewish communal agency. The School helps to place the graduate students, who are carefully selected, in suitable part-time positions. The idea here has been to connect the students from the very beginning of their course with actual work.

I said before that the plan of the School is comprehensive and national in scope. It is for this reason that we have had in mind the training of workers for the smaller communities as well as for the larger Jewish communities. In the smaller Jewish settlements, a high degree of specialization in Jewish communal work is not called for. The worker must be acquainted with and must be able to direct more than one kind of work. We have, therefore, made provision for the training of our graduate students in a major field and two related minor fields of work. The other details of this plan I am not going to give you at present as Mr. Levin has presented them to you with great clearness this morning.

I have reserved for myself the privilege of speaking to you for a short while about the principles underlying the School for Jewish Communal Work.

To visualize these rather abstract notions I have tried to represent them graphically in the form of the chart you see here.

The lens in the center is to symbolize the School for Jewish Communal Work. Like a powerful glass it gathers the light, the power, the force that radiates from the resources of Jewish communal life, (these are represented by the large circle on the right hand side of the chart), and concen-

Chart showing functions of the school for Jewish communal work.

trates them upon the needs of that communal life (the large circle on the left represents the needs of Jewish communal life). I have gone further and analyzed the elements involved in the concepts of "resources" and the "needs" of Jewish communal life. The idea of "resources" implies communal support, communal leadership and communal machinery. The idea of "communal needs" implies the formulation and expression of public opinion, effective leadership in communal enterprises and efficient communal machinery to meet specific communal problems.

In other words, the School is an educational institution to bring to bear in an intelligent, systematic and up-to-date manner the elements of communal resources that I have enumerated upon the elements of communal needs.

The School plans to do this through the organization of its various departments of instruction which are here represented as sub-divisions of the lens in the center.

It is these principles that underly the structure of the School and I believe this method of visualizing helps us to keep them clearly in mind.

Dr. Sidney Goldstein: First of all, I want to call the attention of the assembly to the fact that the executive committee for the School of Jewish Communal Work asked me to take charge of their meeting. I presume its because I am a professional, and in the second place, I want to call your attention to this fact that the School that has been established by the Jewish Chautauqua Society with the co-operation of the National Association of Jewish Social Work is not designed for those who are here. It is not designed for the paid professional workers, but to meet the need of four classes.

First, those who are doubtless made for large places and have not had the advantage of any culture, but would like to spend a year in trying to improve themselves. We think that in this way many a worker will be able to increase his or her efficiency through contact with the work in New York.

The second class is the volunteer, the man or woman who is in the field and trying to do the work the best that he or she possibly can. There are some volunteers that really are willing. I know there are many volunteers that are now willing to give up three weeks in order to do this. They will not get as much out of it as those who are paid and professional, but they will get some good. We want to reach also the seminary students, for the reason that was given last evening, because social work is not a part of the curriculum of the seminary, and because of this we want to offer the students of the seminary an opportunity to spend three weeks in New York City. And then we want to reach the Rabbis. We want to invite the Rabbis to come to us, in the hope that they will gradually outgrow the unfortunate position in which they now find themselves. We want to prepare them so that they will understand a little of social work, so that in the course of time they will perhaps join the speakers of the Chautauqua platform, learning something of their policy. If we can bring them all here in the summer time, I think we shall be able to do something worth while. The fact is we are trying to encourage many to come to the Chautauqua this summer, and I hope you who are here will send those who are willing and anxious to come.

Mr. Abel Davis: I would like to make a request of the National Conference of Jewish Charities that among the first literature that they distribute shall be the paper of Mr. Waldman, and with that paper there be also sent a reproduction of this chart which is now on the platform. I am sure that request will be echoed by everyone in this audience today.

It was moved and seconded that this request be referred to the Committee on Resolutions. Motion carried.

JEWISH CHARITIES reaches a large number of organizations and individuals all over the country. It can serve as an excellent medium for advertising. Why not help the publication by securing additional advertisers?

QUERY BOX

Numerous inquiries concerning practical problems in Social Service are received by the Field Bureau. Those of general interest will be published in this column. Our readers are cordially requested to contribute their discussion and criticism.

Question 1.—An appeal from the Hebrew Auxiliary Society of Charlotte, N. C., asking for donations to help them pay off a note incurred by an expense for a charitable cause, was received by some Southern communities. Kindly advise the right course to pursue?

Answer.—Appeals for charity should be investigated. This particular appeal was not justifiable. Each community should meet its own obligation of a charitable nature. Inquiry revealed the fact in this case the appeal was made for funds needed for the erection of a synagogue.

Question 2. Kindly state the difference between United Jewish Charities and Federation.

Answer—The term United Jewish Charities is frequently applied to a Federation. In general, however, it designates an amalgamation of various relief agencies into one. Federation implies an arrangement by which a number of organizations combine for the purpose of raising funds jointly. The Federation Board consists of representatives of the constituent societies. The latter do not lose their autonomy and continue their own activities. In some cities the Federation develops a form of centralized management.

Question 3. The Jewish population of our community is about 2,000. There seems to be no demand for local charity. How would you utilize the desire on the part of many persons, especially the fair sex, to do social service?

Answer—Usually the needs for social service are present in every community. Get the anxious workers to make a survey of the Jewish population. Let them ascertain who is who in the community. Through the schools they may find a number of children that need medical attention or help in their studies. There may exist a need for religious instruction or recreational facilities. Get in touch with the general agencies; the charities, the courts (especially the juvenile division), and find out their work with the Jews. Be sure that you are in close contact with the existing agencies, the Synagogue, the Zionists and other organizations.

Question 4. The establishment of a Talmud Torah in the neighborhood of the Settlement greatly interferes with the afternoon attendance. What remedy would you suggest?

Answer—If possible work in co-operation with the Talmud Torah. Let the children of the Talmud Torah use the Settlement for gymnasium, recreation and other facilities. This can be arranged somewhat on the Gary plan, one-fifth of the pupils of the Talmud Torah attend the Settlement, while the others are studying in the classes.

Question 5. A Rabbi, earnestly interested in social service, writes:

"At present I am confronted with a problem in the shape of a charity case which is rather complicated. The facts of the case are as follows:

"A man, whom we will call F, moved into a town a few years ago. His wife was dead and he had two boys and a girl. The family was in need, was assisted by the congregation, and the boys were placed in the orphan asylum in Atlanta, Ga. About a year ago F. married a woman with a boy about 10 years old, and consequently the orphan asylum, following its rules sent back the children. F. and his second wife did not get along well together, were always quarreling, and somewhere around the end of December she left him, taking her child with her. It is known that she went to Atlanta, but nothing very much has been heard about her. There remain in the family the man, his two sons, one 18 and the other 13, and a girl of 11. The father is by trade a seller of spectacles, but is very lazy and has not done any work since last November. The older son makes $30 a month and really supports the family. They live in two rooms downtown, which are in a very dirty and delapidated condition.

"The problem here seems to me what to do with the children. The surroundings in which they are raised seem to me to be very bad, even though they apparently do not lack food. There seems to be no possibility of re-establishing the family. The father is not much good and last fall left the children for about six or seven weeks. There is very little chance of the wife returning, and even if she did it would prob-

ably make conditions worse. I think it best to find some other place for the two younger children, especially the girl, who is naturally much exposed to harm. It is doubtful under the conditions whether the orphanage would re-accept the children. Besides this, it is of course better that they be placed in a home if possible. The difficulty in the latter case consists in securing one. There is a Society here, the Children's Home Society, that has for its object the placing of children in homes when orphaned, which could be called upon to help. It is a reliable, well-known organization, and watches over the children till their majority. In this special case, we could possibly co-operate with other societies of similar nature outside of the state. There are so few Jews, comparatively speaking, here, that I do not think much of a chance of securing a home for either one or both of the children in this state.

"Now what I want to ask you is this: Do you think that I have reached the proper solution of the difficulty? And if this is, are there any Jewish societies or agencies in this part of the country that could aid in such work? The congregation here is willing to aid as far as possible in regard to the financial part of the work. The main question is how the thing can be done."

Answer—This is a very interesting case and we invite our readers to help us in giving the proper advice. Kindly address communications, Query Box, Jewish Charities, 808 Neave Building, Cincinnati, O.

TRANSPORTATION DECISIONS.

B. vs. M.

Transportation Secured Through Relative. A loan to a third party to be used for Transportation is a Violation of Rules.

Statement of Facts: Family of S. M., living in M. seven years, wife died, leaving husband and two children. Relatives of the wife living in B. expressed their willingness to give one of the children a home. Man applied for transportation from M. to B. which was furnished the daughter, and money was loaned by the city of M. to a relative of the man in M., for the purpose of purchasing transportation to B. for Mr. M. and other daughter. The man and children afterwards returned to M., and B. incurred an expense of $19. in returning family to M. M. promised, at one time, to pay this amount, and afterwards promised to pay half of the bill, but has not paid anything.

Decision: "It seems to me that M. was instrumental in the forwarding of this family to B. in contravertion of the Transportation Rules, and is therefore liable to B. for all expenses in connection with the case.

MAX SENIOR,
Concurred in by JULIAN W. MACK (Signed)
MAX HERZBERG.

N. vs. S.

Partial Forwarding of Transient—Transportation From One Intermediate City to Another.

Statement of Facts: Case of woman who came from New York to city in Arizona, accompanying her husband who was in ill health. When their funds were exhausted the family decided to return to New York and were sent from Arizona to S. S. passed them on to N. and N. asked that S. reimburse them for $31.70 expended by them in forwarding the woman to New York, on the ground that this was unauthorized forwarding of a dependent to N. The facts are admitted.

Decision: The case is too clear for discussion. S. must refund.

In my judgment, the Field Secretary should make a full and careful explanation of the rules of the underlying thought and also furnish literature on the subject to this Society. Evidentally they sincerely believe they did right, but have failed to understand the transient problem.

JULIAN W. MACK,
Concurred in by MAX SENIOR (Signed)
MAX HERZBERG.

E. P. vs. H.

City of Origin Held Responsible Where Office of Jewish Charitable Agency Secured Rates Through Non-Jewish Agency.

Statement of Facts: A man with his family came to E. P. applying to the Society for aid, stating that he had formerly lived in H., the Society there furnishing him with $75, which was used for transportation to T., a town with no organization,

where he remained for a few days and then went to E. P. The latter is a health resort, his wife being tuberculous, and being without funds, he immediately applied for assistance. Inquiries were made of H. and the first reply would indicate that the man was a stranger to the Society. It was afterward admitted that the man had been given $75 as a loan to enable him to peddle. Transportation to T. at reduced rates was obtained through a non-sectarian organization, whose Secretary stated that it was furnished at the request of the Superintendent of the H. Society. This was denied and it was claimed that the request was made by an independent social worker, but it appears that the check of the Society was used in payment and the balance turned over to the applicant. No investigation was made by anyone as to likelihood of the man improving his condition in T., and his only reason in going there was to better his wife's health. The family became dependent in E. P., the woman died there and the man and children finally returned to H. After the expenditure of the various sums of money E. P. granted him tickets to S. A., from which place he returned to H.

Claim is now made by E. P. to be reimbursed for the outlays.

ORIGINAL DECISION BY TRANSPORTATION COMMITTEE.

"The Committee has no alternative but to decide in favor of E. P. If a Society chooses to furnish transportation to one of its beneficiaries to a town where there is no organization and without making a prior investigation, and such beneficiary thereafter within the transient period, appears in another city and becomes dependent there, such city has a right to return him at the expense of the initial city."

DECISION.

E. P. VS. H. ON REHEARING.

After the decision in this case had been rendered a rehearing was requested by H. This was granted in order that further information might be obtained. The only additional information is a letter addressed by the secretary of the nonsectarian organization referred to in the opinion to the manager of the H. Society. In this letter it was stated that the writer did not recall who made the application for tickets in person, but that they held the society responsible through its manager and his associates for all charitable transportation requests, the manager having promised that no infringement of the national transportation agreement would be made. It was further stated that the ticket may have been requested by Mr. D., who frequently made similar applications and who understood the National Conference requirements.

These statements in no manner change the nature of the controversy. It would appear therefrom that there was a clear understanding between the manager of the H. Society and the writer of the letter that the former as such manager stood sponsor for the Jewish application.

But whether this is so or not, it appears from the letterheads of the H. Society that Mr. D. is one of its directors.

If Mr. D., who was a director of the society, made application on behalf of the family and used the very check given by the society two weeks before apparently for loan in payment of the half rate charity tickets, in our judgment he must, under all the circumstances, be deemed to be acting for and on behalf of the society. Especially must we so hold in this case in view of the total absence of any explanation by the H. Society of the relation of D. to it in view of the statements by the agent of the nonsectarian society of her understanding of the matter, and in further view of the ingenuous original letter from the H. Society to E. P., which instead of frankly stating the fact of the loan, was so worded as to lead the reader to understand that the H. Society had never known the family.

Transportation Committee,
JULIAN W. MACK,
MAX SENIOR,
MAX HERZBERG.

Do you know any Social Service Organization that is not affiliated with the National Conference of JEWISH CHARITIES? Exert your influence in getting new members.

EXCERPTS FROM REPORTS

The annual report of the eighteen affiliated bodies of the Chicago Federation as well as of the Federation itself, for the year ending April 30, 1916, is quite exhaustive, and the work described is inspiring.

With her usual optimism Miss Low frames the brief for scientific research when she says that "we can no more expect that those spending their lives searching for truth and light in the social realm be asked to stop all research and stand still while the world in all its fibre is throbbing with progressive stimulus, than we can ask that any other phase of inquiry assume a paralytic state. The more enlightened a community becomes, the greater becomes its diagnostic tendency."

The Relief Department has undertaken two new activities. A teacher has been employed to teach broom making to blind men. In addition, a sewing school for dependent mothers was begun this winter. In this class, mothers are being taught to make the clothes which their children need and which up to now have been supplied by the department.

The Free Employment Bureau secured work for 4,161 cases, the greatest number of placements in the history of the Bureau at an average cost per placement of $1.95.

The report of the Central Registration Bureau contains the gist of what social engineering in a community can and must do. Not alone on the side of centralizing collection and distribution of funds must the federation be active, but also in the communal field. The Bureau has furnished information on all applications for incorporation of Jewish groups for philanthropic purposes. Information has been adduced that justifies the state officials in refusing practically all such demands made. Plans for centralized purchasing are being made, based on the hope that this ultimately may mean not only the saving of both time and money, but may be the means of establishing closer relationships such as logically follow common interests and joint efforts.

Lend a Hand, published in the interest of the United Hebrew Charities of Pittsburgh, contains extracts from Superintendent Cooper's report. The total expense of the enterprise was $23,326.34, of which $18,931.47 went for relief, $4,334.87 for salaries and office accounts, and $60 for sundries. Mr. Cooper reports the establishment of the Children's Bureau, whose work is best described by the eight committees: Education, Religious Training, Health, Mental Hygiene, Vocational Guidance, Child Placement, Standard of Living in Large Families, and Recreation.

An interesting story of a trip to St. Louis by the collectors, written in Biblical phraseology, appears under the title, "The Well of Springing Water," in the last biennial report of the Jewish Consumptive Relief Society of Denver. It is cleverly presented and is worth while reading.

The 25th annual report of the Hebrew Free Loan Society of New York states that since its inception 307,969 loans, amounting to a total of $8,600,299 were made. During the past year 24,330 loans amounting to $711,944 were made. The losses for the year are a little over one-half of one per cent.

Mr. George Mosbacher, the efficient president of the Federation of Jewish Charities of Los Angeles, Cal., in presenting his annual report said:

"After almost a year's experience as President of your organization, I have learned how little I know of Social Work and how much can be accomplished by having Social Workers to advise you. First, I can report that by having a Social Worker, unlimited good work has been done and many families have been made self-supporting.

"I believe that all charities should come as near as possible under the Federation. I have in mind now one that certainly should, and that is the Ida Straus Day Uursery and Settlement. True, this institution has been and is doing much good, but if it were under the Federation and had a Social Worker at its head, how much more it could accomplish! Many of us help the Consumptive Hospital in Denver. A solicitor calls on us annually. Could not the Federation allow said institution a fixed sum and keep such soliciting out of Los Angeles?"

PERSONALS

Morris D. Waldman, retiring executive head of the United Hebrew Charities, New York City, was the recipient of a check of $5,000 from the trustees of that institution as a token of their esteem and appreciation of his activity in Jewish relief work in this city at a testimonial dinner, given in his honor, at the Hotel McAlpin, Monday evening. The presentation was made by Mr. Leopold Plaut, president of the charities.

On Monday morning the staff of the charities presented Mr. Waldman with a chest of silver.

Savannah, Georgia, is bent upon federating her Jewish philanthropic agencies. The trio, Rabbi Solomon, Judge Feidelson, and Dr. Palitz make a fine combination. They are sure to succeed.

Rabbi Jonah Wise, of Portland, Oregon, challenges the claim of Jacob Billikopf that Kansas City is the champion as far as per capita donations to the War Relief Fund are concerned, he claims that Portland sent $4,500, a per capita of 6.43 dollars.

Mr. Samuel B. Kaufman, of Indianapolis, received permission from his Board to visit neighboring communities on behalf of the National Conference of Jewish charities. Indiana will be well represented now, among the constituent societies of the Conference.

Miss Elizabeth Suchman, of the Bertha Fensterwald Social Center in Nashville, is elated over the additional accommodations acquired through the new building.

Mr. Geo. Ellman, superintendent of the Hebrew Relief Association of Memphis, Tennessee, has been honored by being re-elected superintendent and treasurer of the Memphis Howard Association.

The association is active in assisting prisoners when they are released from jail or those who are put on parol. The meeting was held at the Shelby County Courthouse.

A. W. RICH
March 6, 1917

On the 6th of March, 1917, Milwaukee lost through death one who has meant to the community in which he lived, the spirit of Jewish Social Service embodied. Mr. A. W. Rich has been a leading figure in social service in Milwaukee for many years; he was the organizer of the Federation in that city and the great force in other movements and activities that have made and are making for the civic and social good. Realizing the great problem that confronts the Jews of America in the segregation of their people in the crowded cities, he founded the Arpin Farm Colony for the practical working out of the "back to land" ideal among the Jews.

FALK YOUNKER
March 12, 1917

Falk Younker, Field Secretary of the National Council of Young Men's Hebrew Associations, who organized and was in charge of the association work among the Jewish soldiers on the Mexican border, died March 12, 1917, on a train as it was approaching Kansas City.

Recently, Mr. Younker wrote to I. Edwin Goldwasser, director of the Federation of Jewish Charities in this city and chief of the Board of Experts of the Young Men's Hebrew Associations, stating that his illness was due to the altitude of Douglas, Ariz., where he made his headquarters. Mr. Goldwasser wired the Field Secretary to go to Southern California to recuperate. Instead, Mr. Younker started for New York. It was stated that Mr. Younker's death was the result of hard work, coupled with climatic conditions.

Mr. Bernard Ostrolenk of the National Farm School extends a cordial invitation to the delegates to the National Conference of Jewish Charities to visit the school, which is about fifty miles from Philadelphia. Judging from previous experiences, the guests may be assured of a pleasant time and unusual hospitality.

The Field Secretary visited the following communities during the month of February: Nashville and Chattanooga, Tennessee; Atlanta and Savannah, Georgia, and Jacksonville, Florida.

The Treasury Department announced the appointment of Leonard G. Robinson, of New York, as president and director of the Federal Land Bank of Springfield, Mass., which district includes the State of New York. Mr. Robinson has been general manager of the Jewish Agricultural and Industrial Aid Society since 1907 and is regarded as a social and rural economist of high rank.

Mr. Robinson was born in Russia in 1875 and came to this country when 15 years of age. After acquiring a public and high school education, he entered Harvard, from which he was graduated in 1902. He was deeply interested in agriculture and took an active part in the Jewish rural movement. He joined the Agricultural and Aid Society in 1905 and two years later was made its general manager.

In speaking of Los Angeles in the Field Review of last issue, mention should have been made of Rabbi Sigmund Hecht, who is a force in the community and is one of the organizers of the present federation of charities. Rabbi Hecht is leading all of the social service enterprises and deserves credit for his efficient services.

The many friends of Mr. Bernard Palitz will be glad to learn of his recovery from pneumonia. He is at present convalescing at Lakewood, N. Y., and will soon be able to resume his duties as general agent of the Baron de Hirsch Fund.

A movement to organize a United Jewish Charities in Jacksonville, Florida, is lead by Rabbi Israel L. Kaplan.

Photo by Pirie Macdonald, N Y.

Mr. I. Edwin Goldwasser, recently appointed executive head of the Federation of Jewish Philanthropies, was born August 6, 1878. He attended public school, and after graduation entered the College of the City of New York, from which institution he graduated with honors in 1897. The following year he became a member of the teaching staff, and at the same time continued his studies at Columbia and New York Universities, receiving from these institutions his M.A. and M.Pd., respectively.

In 1903 he was appointed teacher of English in the high schools and two years later took the examination for principalship in the public schools. He refused persistently to consider an appointment to any school except on the East Side.

Later Mr. Goldwasser was elected District Superintendent, and although much of his indefatigable energy was devoted to duties at school, he still found time for communal work and was for many years executive manager of the local Y. M. H. A.

When the National Council of the Y. M. H. A. and kindred associations was formed three years ago, he was elected chief of the Board of Experts.

Rabbi Julian H. Miller, of Chattanooga is anxious to have his community represented in the Conference. The trouble with Chattanooga is that they have no local problem, as there are very few poor Jews in the city.

The following new members joined the Conference during this month: Federation of Jewish Charities, Birmingham, Jewish Educational Alliance, Chicago Hebrew Institute and the Federated Orthodox Jewish Charities, Chicago, Jewish Ladies' Aid, Springfield, Ohio, and the Home for Jewish Aged and Infirm, Cincinnati.

Mr. William A. Schwab has been appointed Executive Secretary of the Big Brother League of Baltimore.

The Alumni of the Jewish Chautauqua Summer School will be interested to hear that Miss Esther R. Belsinger has been appointed dietitian and dining room matron at Bethesda Home and School for Orphan Boys, Savannah, Georgia.

Mrs. Henry Moskowitz has opened offices at 218 Metropolitan Tower, No. 1 Madison Avenue, New York City, with special facilities and expert associates and assistants, for industrial and management advice and service.

Miss Etelka Weiss, former Superintendent of Nurses of Touro Infirmary of New Orleans and the Matty Heisse Hospital, Meridian, Miss., has taken charge of the Social Service Department of the Hebrew Hospital in Baltimore. Miss Weiss comes to her new field with splendid fund of experience, both practical and theoretical, having recently completed a special course in social service and economics at the Washington University, St. Louis. She has most recently been acting as Medical Social Service Worker for the Associated Charities of Flushing, L. I.

Marcy I. Berger, who has been elected Secretary of the Associated Jewish Charities of Chicago, was born in Holyoke, Mass., February 27, 1877. He attended the public schools in La Crosse, Wis., the Ohio Military Institute, and the University of Chicago.

While at college, work with Boys' Clubs at the University of Chicago Settlement gave him his first experience in social service. He spent a number of years as a manufacturer of electrical appliances, during which period his office as secretary of the local Jewish congregation, together with the duties of officiating at religious services when La Crosse was without a Rabbi, kept him in touch with Jewish and communal subjects.

In January, 1911, Mr. Berger accepted a position under Mr. David Bressler in the Industrial Removal Office, New York City, which place he left a few months later, having been appointed Director of the Service Department of the Wholesale Clothiers' Association of Chicago, a position which he has filled for the last four and one-half years. The field, elsewhere called welfare work, has been titled industrial social service, and the program instituted and developed by Mr. Berger includes adjudication of work-grievances; sanitation; accident and fire prevention; health and recreation of employees, together with maintenance of club rooms.

During the months of October and November, 1916, the Clothiers' Association loaned the services of Mr. Berger to the Associated Jewish Charities, enabling him to serve as Registrar of the "Committee for *Six Thousand*," a volunteer organization which, under Mr. Charles Rubens, as Chairman, more than doubled the membership of the Charities in less than sixty days. This campaign led to the release of Mr. Berger by the Wholesale Clothiers' Association to permit his acceptance of the newly created office of a paid secretary who is to devote all of his time to the work of the Associated Jewish Charities.

A prominent communal worker paid for ten subscriptions to the JEWISH CHARITIES, to be sent to his friends. "If you do not use my name," he writes, "I see no objection to your making the suggestion of giving subscriptions to the CHARITIES as personal gifts. I have for several years given the CHARITIES to our new directors. As a matter of fact, I have given away a very large number of subscriptions, both to the *New Republic* and *The Survey*, for the purpose of stimulating the interest of bright people and wealthy people in things that they should be thinking about. My young lady friends suffer as a result because I never send them flowers." He is a bachelor.

Mr. Herman Passamaneck, recently appointed to take charge of the Y. M. H. A. in Kansas City, was formerly one of the Board of Directors of the Louisville Y. M. H. A. He was president of the Athletic Club having served in this capacity for two years. Having an intense interest in all phases of athletics, he at all times directed the affairs of the club in a conservative manner. He always had a keen insight into the future of athletics in the Y. M. H. A., and its success has been due to such cooperation as it received from men of the caliber of "Passy." The Ahmy Players, Men's Club, Junior Social and Literary Society, availed themselves of the splendid ability of Herman Passamaneck. These organizations selected him as officer, and chairman of important committees. His work in all these activities was of the intensive sort. He was a leader and displayed keen interest in his work.

"JEWISH CHARITIES" ought to be made self-supporting. It is up to the Social Workers to make it possible. Do your share—get new subscribers.

PITTSBURGH CONFERENCES.

Are you going to attend any of the Pittsburgh Conferences? The National Conference of Jewish Social Workers meets in Pittsburgh, June 3-6, 1917.

You should arrange for your hotel accommodations now.

If you are going to attend only the Conference of Jewish Social Workers, write Mr. Charles I. Cooper, Supt., United Hebrew Relief Association, 602 Washington Trust Company Building, Pittsburgh. Headquarters will be at the William Penn Hotel for the National Conference of Jewish Social Workers.

Make your reservations immediately. Many have already been made. Making your reservations now will enhance your comfort and save your purse.

Since it will be impossible for all to secure single rooms at moderate rates, we suggest that before reservations are made, delegates arrange to share their rooms wherever possible. Those preferring to stop at private boarding houses should apply to Mr. Charles I. Cooper. In all communications, state definitely when you expect to arrive and when you plan to leave, so that your rooms can be reserved accordingly.

CENTRAL REGISTRATION BUREAU.

During the month of February the Central Registration Department of Transient Applicants for Relief recorded the following applications:

TRANSIENT EXCHANGE.

City	First Application.	Second Application.	Third Application.
Buffalo	6	0	0
Chicago	21	1	1
Cincinnati	15	2	1
Cleveland	6	1	1
Columbus	3	0	1
Detroit	13	0	0
Louisville	1	0	0
Minneapolis ..	4	0	0
Kansas City...	8	0	0
Pittsburgh ...	6	0	0
St. Louis.....	1	0	0
Baltimore	27	1	1
Dayton	5	4	0
New York....	4	0	0
Boston	1	0	0
Brooklyn	2	0	0
Wilmington, Delaware ...	4	0	0
New Orleans..	2	0	0
Paducah	1	0	0
Total 130		9	5

BOOK REVIEWS

By Charles S. Bernheimer

Our America. This is a volume by John A. Lapp, with a sub-title, "The Elements of Civics" (Bobbs Merrill Co., Indianapolis, Ind., $1.25 net). It reviews our industrial conditions and our political machinery in municipal, state and federal governments, presenting in short paragraphs the many items of our American life and government which every citizen should know. It indicates considerable uniformity of procedure in our various local governments. Where there are marked differences the author attempts to point them out. It seems to be a most useful text-book for the ordinary individual, as well as for the young student. The only criticism to be made, however, is that the text should have had more concrete illustrations of the varied activities of the United States; it becomes too abstract in form. A few pictorial illustrations alleviate this defect, but direct reference to facts in the several cities and states would be much more helpful.

Isaac M. Wise. A Biography; by Max B. May, Cincinnati, O. (Published by the Putnam Co., New York, $2.00 net.)

The inspiring story of the life and work of Isaac M. Wise could not receive a more sympathetic treatment than at the hands of his grandson, who manifests throughout an ardent and sincere love and admiration for the great Israelite. The sources of information embodied in this work may be classed as personal, biographical and autobiographical. The setting in Bohemia and in this country are faithfully and vividly depicted and against this setting the narrative of the life of Rabbi Wise is sketched with clear unbroken lines. The various incidents that stand out in his career are discussed with evident sympathy and understanding and his attitude upon Jewish problems and religious training is carefully stated and explained. Finally there is a delightful section dealing with the home life and personal characteristics of the Rabbi, his wit, his gentleness, his love for his own folk. It is characteristic of Isaac M. Wise that although somewhat skeptical about the possibilities of scientific charity and a generous giver to individual poor, he was an active force in organized social work in Cincinnati and displayed great interest in its development.

As one of the greatest figures in American Jewry, and one whose work and teachings influence Jewish life intensively, Isaac M. Wise is a man with whose life and aspirations every Jewish Social worker should be familiar and for this purpose this volume is an admirable contribution.

J. B.

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Pittsburg, Pa., June 3, 1917

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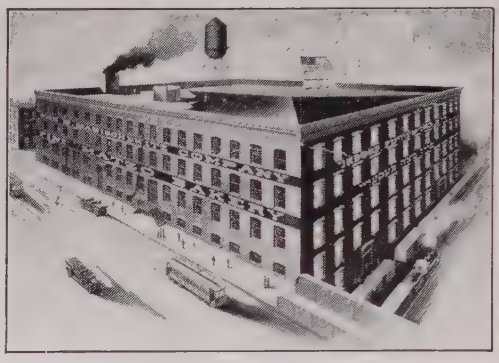

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At Pittsburgh, June 6-13, 1917

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CONTENTS: Principles of Jewish Social Service, National Organizations, Raising Funds, Treatment of Transients, Immigration Distribution, Care of the Sick, Dependent Women and Children, Insufficiency of Income, Educational and Social Agencies, Work in Neglected Neighborhoods, Organization and Administration, Social Work and the Synagogue.

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WHAT THE TRANSIENT thinks of relief agents in different cities, retold by Oscar Leonard of St. Louis.

BIG BROTHERS' GUIDE, issued by the Social Service Committee of the Central B'nai B'rith Council, contains valuable suggestions what to do and what not to do.

BUDGET-MAKING, preceded by an actual presentation of classified accounts of expenses in Cincinnati. Relationship of cost of administration to the total sum expended emphasized.

PUBLISHER'S STATEMENT

THE JEWISH CHARITIES is published under the auspices of the National Conference of Jewish Charities

Sworn to before ROBERT MARX, Notary Public
March 29, 1917

AARON COHEN, Pres., Pittsburgh, Pa.
BERNARD GREENSFELDER, Treas., St. Louis, Mo.
LOUIS H. LEVIN, Sec'y, Baltimore, Md.

There are no bondholders.

JEWISH SOCIAL WORKERS' EXCHANGE

Conducted by the Field Bureau of the National Conference of Jewish Charities
Field Bureau, 808 Neave Building, Cincinnati, O.
Provides positions for Jewish Social Workers and assists organizations in procuring qualified candidates for existing vacancies.

POSITIONS WANTED

DO YOU WANT A POSITION? If so, register at once with the Exchange. Send for particulars and application form.

YOUNG MAN—Settlement worker, college graduate, experience as head worker of an Educational Alliance, desires position. Address B. A., Jewish Charities.

MATRON—German, years of institutional experience with child-caring agencies. Desires change of position. Address M. B., Jewish Charities.

YOUNG MAN with considerable experience in Social Service, graduate of university; speaks Yiddish. Would like to hear of an opportunity to do constructive work. Address F. M., Jewish Charities.

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ORGANIZATIONS, when requiring workers, use the Exchange. You will be provided *Free of Charge* with a list of available candidates and a full description of their qualifications.

SUPERINTENDENT wanted by Southern city, for Jewish Educational Alliance. Address S. A., Jewish Charities.

SMALL COMMUNITY in the Middle West wants a Social Worker with experience and knowledge of Yiddish. Salary, sixty-five dollars a month, with prospect of increase. Address Y., Jewish Charities.

WANTED—Manager of United Jewish Charities in Texas. Married man with experience in organized relief work preferred. Address T. H., Jewish Charities.

The position of Girls' Worker in a large, well-equipped social settlement will be open June 15th. Must be mature and have had some experience in social work. Jewess preferred. Give full information in your application as to experience, salary expected, reference, etc. Address T. A. S. Jewish Charities.

PROGRAM OF THE CONFERENCE OF THE NATIONAL ASSOCIATION OF JEWISH SOCIAL WORKERS

PITTSBURGH, JUNE 3-6, 1917

Sunday, June 3d., Evening Session.

Chairman—Mr. Jacob Billikopf, Kansas City, Mo.

WAR RELIEF, PITTSBURGH COMMUNITY, INFORMAL RECEPTION.

Speakers:

Mr. Aaron Cohen, Pittsburgh, Pa.
Dr. J. L. Magnes, New York, and others.

Monday, June 4th., Morning Session.

Chairman—Mr. I. Edwin Goldwasser, New York.

FEDERATION MOVEMENT RELIEF PROBLEMS, RESEARCH.

Speakers:

Dr. Chas. S. Bernheimer, New York.
Miss Dora Berres, Los Angeles, Cal.
Mr. Chas. I. Cooper, Pittsburgh, Pa.
Mr. Monroe M. Goldstein, New York.
Mr. Julius Goldman, New Orleans, La.
Miss Hattie R. Kaminsky, Scranton, Pa.
Mr. Samuel B. Kaufman, Indianapolis, Ind.
Mr. Abraham Oseroff, New York.
Mr. Samuel Rabinowitz, New York.
Mr. I. Rubinstein, Milwaukee, Wis.
Mr. Philip W. Russ, Atlanta, Ga.

Monday, June 4th., Afternoon Session.

Chairman—Mr. Morris D. Waldman.

TRANSIENTS, MEDICAL AID, AGRICULTURE IN RELATION TO SOCIAL SERVICE.

Speakers:

Miss Julia I. Felsenthal, Minneapolis, Minn.
Mr. Maurice Hexter, Cincinnati, O.
Mr. Joseph Hyman, Columbus, O.
Dr. Sydney Goldstein, New York.
Mr. Bernhard Ostrolenk, National Farm School.
Mr. Joseph Pincus, New York.
Dr. Charles D. Spivak, Denver, Colo.
Mr. Charles Strull, Louisville, Ky.

Monday, June 4th., Evening Session—

Chairman, Mr. Max. Senior, Cincinnati, O.

INTER-COMMUNAL PROBLEMS,—PROFESSIONAL TRAINING.

Speakers:

Dr. S. Benderly, New York.
Miss Minnie F. Low, Chicago, Ill., and others.

Tuesday, June 5th., Morning Session—

Chairman, Mr. Solomon Lowenstein, New York.

CHILD CARING—ADMINISTRATION AND ORGANIZATION.

Speakers:

Miss Anna Bercowitz, Baltimore, Md.
Dr. Ludwig Bernstein, New York.
Mr. Leopold Deutelbaum, Chicago, Ill.
Miss Anna Fox, New York.
Mr. Alex S. Newman, Cleveland, O.
Mr. Samuel Langer, San Francisco, Cal.
Mr. Simon Peiser, Cleveland, O.
Miss Francis Taussig, Chicago, Ill.
Mr. Leon Volmer, New Orleans, La.
Mr. Ralph Sonn, Atlanta, Ga.

Tuesday, June 5th., Afternoon Session—

Informal.

Tuesday, June 5th., Evening Session—

Chairman, Mr. David Bressler, New York.

Banquet.

Wednesday, June 6th., Morning Session—

Chairman, Mr. Sydney Teller, Pittsburgh, Pa.

AMERICANIZATION, NATIONAL TENDENCIES, DOMESTIC SCIENCE, ART IN SETTLEMENTS.

Speakers:

Mr. Isaac Aaronson, Baltimore, Md.
Dr. Charles Bernheimer, New York.
Mr. Philip Bookstaber, Louisville, Ky.
Miss Minnie D. Isaacs, Toronto, Can.
Mr. Samuel Fleischer, Philadelphia, Pa.
Miss Sonia Kochman, Cleveland, O.
Mr. Isadore Kadis, Toledo, O.
Mrs. Oscar Leonard, St. Louis, Mo.
Mr. Samuel Schmidt, Cincinnati, O.
Mr. Philip Seman, Chicago, Ill.

Wednesday, June 6th., Afternoon Session

—Chairman, Mr. Louis H. Levin, Baltimore, Md.

DELINQUENCY.

Speakers:

Miss Sara Blumenthal, Chicago, Ill.
Mrs. Belle Moskowitz, New York.
Miss Hattie Rosenstock, Chicago, Ill.

BUSINESS SESSION.

OUR CONTEMPORARIES

Mrs. Belle Moskowitz, in a symposium on the present Jewish crisis in the *American Hebrew,* says:

"The Jews have always held that their problem is a peculiar one—and so it is. It takes a Jew to know and to help a Jew. Much more, it takes a Jewish woman to help a Jewish woman. Jewish problems have grown to world problems. The Jewish woman must face her share of the service needed to solve the riddle, from a world point of view. To meet the unknown that is awaiting us at the close of the war, the Jewish woman must prepare herself.

"This is the dawn of a woman's era. Women are finding themselves, testing themselves by new standards, trying themselves out by new efforts and finding widening ideals. Jewish women must take no small part in this development of women. Their unusual gifts of heart and intellect and spirituality are greatly needed and they will be galvanized by this wave of feminine activity. They will react in their own way—a Jewish way. They will have intense and gravely trying problems to meet for the sisters over the sea and their children. That will be the big service of rebuilding human lives and constructing a new edifice of hopeful, richly developed life on the fearful wreck of civilization. And they can do it. But Jewish women will need to awaken here in America. There will have to be more than an isolated few to help. They will have to develop unity of spiritual purpose and a knowledge of the best constructive effort offered in the broadest way. They will learn to be generous to those associated with them in work in order to give best to those who need. All that is being done now is but a preparation for the stupendous task that is only a very little way ahead.

"American women are responding to the new meanings in the great opportunities that lie before women generally. Jewish women are more and more becoming part of the general movement for universal suffrage, and the activities that seek solution of community and of national problems. Without losing identity, and enriching all that they do, by their peculiar qualifications for personal service, Jewish women will seriously and with true inspiration set about making themselves ready to meet what will fall to their task. The close of the war, whether that implies a period of American participation or not, will bring its wreckage in its train. Whether the task is here in America, side by side with other women, or far away in other countries, the hands outstretched by Jewish women must be guided by intelligent heads. And they will be."

The Jewish Spectator in an article by Dr. E. W. Leipziger, discussing the Jewish Social Service of the B'nai B'rith, says:

"Social workers who have had professional training are fond of carping at the meager results of the Social Service Department in the B'nai B'rith. They speak of the want of program and of the lack of concentration, of the dangers of the volunteer system of social work, with something of a sneer. Perhaps their facts are correct. Their interpretation of them is distinctly unfriendly.

"Even the friends of this work which the Order has undertaken realize the difficulty of bringing into play a definite program of service with only volunteers to command. They understand that there are bound to be some different thoughts, a great deal of waste in human effort, and not a few mistakes. The Big Brother movement, the Free Employment Center, though they represent definite attempts to concentrate social effort, are still subject to the limitations under which personal service must be tendered when undertaken by men, many of whom are just beginning to think socially or communally.

"The great thing this movement has meant, and this lost sight of by the critics of the Order's work, is the popularization of certain social concepts. The advancement of a certain sympathy and interest in the right, and organized way of dealing with honesty and its miseries. In a time when, in spite of all the educational forces that have been generated to popularize the social point of view, the great majority of even enlightened men and women like to weep upon the shoulders of the poor and to feel the personal after-glow of self-satisfaction which comes from doling alms. The interest, discussion, as well as the practical work of such a department as that of the B'nai B'rith becomes another mighty educational force, operating often in virgin fields.

"There are great groups of people who believe that organized philanthropy is extravagant, cold, far from humane, machine-made. To have the contrasting gospel come through an Order devoted to benevolence, brotherly love and harmony is to break down these unfortunate preconceptions."

JEWISH CHARITIES

WITH the entrance of our nation into the world conflict, our duty must be plain to all. It is our privilege to dedicate ourselves to the glorious cause of democracy. Workers of America, in every line of endeavor, are coming forward gallantly to take their part in this great work of construction. The Jewish Social Worker will not stand outside of the mighty mobilization. Social service is needed intensely in these war times. The situation calls for careful study, sincere thought, and earnest and whole-hearted endeavor. The great forces of governmental effort are trained upon the social problems arising from war conditions, and the place of the Jewish worker in this program is evident. It is for us to seek out the particular phase of the work in which we might co-operate with this effort, and once having found our task, take it up whole-heartedly and with purposeful enthusiasm.

THE overthrow of the Romanoff dynasty marks the beginning of a new epoch of freedom and tolerance in Russia. The Jews especially will be mightily affected by the change, for it is declared that the restrictions which have bound them for so many centuries are to be removed. The abolition of the Pale means new opportunities for the Russian Jews in their native land, and should this become a permanent reality, Jewish immigration to the United States will practically cease.

Under such circumstances, the entire field of Jewish Social Service in America will acquire a new aspect. The problems incident to readjustment will dwindle in importance and agencies formerly devoted to the care of the newcomer will be enabled to devote their energies to constructive effort. This optimistic outlook ought not, however, deter the Jewish social worker from a realization of the solemnity and urgency of the present situation. We dare not lose sight of the fact that all the resources of the Russian Jew have been exhausted and that he will need help to enable him to utilize the new opportunities set before him; the readjustment of Russian Jewish life, especially with regard to the distribution of the Jewish population throughout the newly opened territory, will require large funds and careful and constructive planning. There will be need for trade schools, farm schools and agricultural colonization. Expert advice and efficient organization will be called for and the Jewish social worker in America could contribute much to efficiency in the reconstruction.

At present, however, with the new regime busily engaged in reorganizing the political machinery, there is great danger that the necessities of the Jew will be overlooked and for this reason the need of American funds for immediate relief becomes more urgent than ever before.

THE National Association of Jewish Social Workers, which is to meet in conference at Pittsburgh this June, should draw a large gathering from all parts of the country. With the development of social service agencies and the increased understanding of the problems confronting them, social workers more than ever realize the tremendous value of these yearly conferences at which old ideas are discussed and exchanged, new ideas are promulgated and developed, difficult problems are attacked and new light shed upon them and the horizon of the social worker widened from provincial to international dimensions.

The professional worker could render no greater service to his work than by inviting his Board members and volunteers to attend the conference. The contact with people of similar interests from other cities, the vitally interesting discussions and the fostering of a feeling of common purpose and endeavor, are sure to prove not only of intense pleasure to those not actively engaged in the work, but is also sure to arouse in them new inspiration and interest.

On the other hand, nothing the Board of Governors might do, could serve their work better than the sending of their workers to this Conference. They are sure to return more inspired, more liberal, and better equipped than ever before to face the problems and routine work at home. The Conference not only acts as a medium for exchange of ideas and the fostering of common interests, but it also serves as nothing else could, to spur the worker on to better himself in his work. By bringing him into contact with others in the same line of endeavor, it brings into play the element of contrast and comparison. Only by measuring up against others can the social worker gauge his own ability and accomplishments, and it is the Conference that presents these inevitable comparisons. For making the mechanism of the social agency run smoother, for bringing to the worker a new understanding and a new humility, there is nothing better than a trip to Pittsburgh this coming June.

IT SEEMS that it should no longer be necessary to argue the negative effects of indiscriminate relief-giving. The Jews of this country realize the necessity for organized effort and as a result are successfully coping with their problem of dependency. Here and there, however, certain groups of well-intentioned individuals, apparently forgetting that Jewish philanthropy today is based on well-established principles, revert to the old fashions in alms giving. There has again arisen the custom of sending baskets of food to the poor on certain occasions. The Thanksgiving and Christmas dinners distributed by the Savalation Army and some of the metropolitan dailies, have aroused in other circles a desire to counteract their effect. Individual affairs of a similar character are arranged on somewhat coincident Jewish holidays; thus Chanukah is tied to Christmas and Passover to Easter.

In one of the cities the charity organization utilized the Christmas gift of a newspaper by enclosing a Chanukah card and having the baskets filled with strictly Kosher food. In the East the Council of Jewish Women have taken upon themselves the task of sending out baskets of food to presumably needy Jewish families. If the need really exists the problem should be handled by the regular relief agency and in a more thorough manner. If the need does not exist, this work, besides being pernicious in theory, is annoying and insulting in its application to the recipients. There can be no doubt that the individuals arranging these distributions are actuated by the most sincere and noble motives, but there is still less doubt that their efforts of this character should be condemned, discouraged, and directed into wholesome and constructive channels.

SOME STATISTICS

Louis H. Levin

The Hebrew Benevolent Society of Baltimore has instituted a system of statistics, which, it hopes, will give a complete transcript of its work, without burdening itself ious details noted.
with special paraphernalia, other than certain simple statistical cards, which are used to assemble in concentrated form, the var-

The system resembles somewhat a modern cost accounting system, but is so simple that it has entailed no extra work upon the agents of the Society in providing the material for grouping and counting.

By this system the Society is enabled every day to know exactly how much it has expended for each cause. Thus, every morning the cost to the Society for the previous day, of Widowhood, Tuberculosis, Sickness (other than Tuberculosis) Unemployment ,Low Wage, Domestic Separation or Difficulty, Old Age, Physical Defect, General Incompetency, Imprisonment, Insanity, Lack of Parental Care (children), and Strangers is known to the cent. At the same time every interview, visit or investigation, made by any or all of twelve or thirteen agents, has been registered, as well as much other matter, as will hereafter appear. And, it is repeated, the agents have not been troubled in their work in keeping up the system.

So much information is gathered, or can be gathered from the cards, that the results are limited only by the time at the disposal of the agents for making the necessary calculations. A few of the facts brought out are given below, by way of illustration.

In January, for instance, the Hebrew Benevolent Society dealt with, in its various departments, not including the Jewish Court of Arbitration and the Big Brother League, 438 cases, involving 1998 people, 3.6% of the entire Jewish population (estimated) of the city. There were:

Adults.		Minors.	
Male	Female	Male	Female
438	501	575	484

Adults are all people 16 years or over. Among these the Normal Families consisted of:

Adults.		Minors.	
Male	Female	Male	Female
304	295	429	370

There were 220 normal families, with a total population of 1399. A Normal Family consists, by our definition, of father, mother and one or more minor children. One more than half of the total number of cases come within the definition. One thing the statistics demonstrated very clearly—the incompleteness of the records. In many cases definite information on certain points was lacking, and in others, it was out-of-date. It was found in quite a large number of cases, especially those needing service only and not for relief, that much of the information called for by the cards was unnecessary for the handling of the case. The question arises, how far detailed information should be gotten just for statistical purposes, and how far should it be limited to the necessities of handling the case itself properly. This matter involves many points in the finer adjustment and control of record entries.

Housing Notes.

In 341 cases we have information in regard to rooms occupied by our families. They occupied 1185 rooms, and 1697 persons lived in them. In only 318 cases did they pay rent, or was the amount of the rent noted and these occupied 1123 rooms; population 1623, total rent $2424.50.

From these figures we calculate the following averages:

Average rooms per family	3.62
Average persons per room	1.44
Average rent per family	$7.62
Average rent per person	$1.49
Average rent per room	$2.16

We take the figure 1.44, the average persons per room as our index of congestion, and the figure that gives us a clue to housing conditions. We shall watch that figure from month to month. The other important item is the average rent per room, namely $2.16. This will tell us how rents go up and down.

Causes of Dependency.

It was necessary in cases where material relief was given, to name the dominant cause of dependency. In most cases there

are more than one cause sufficient to account for poverty, but an attempt has been made in each case to get at the basic cause, and to list the case under that cause. It was found that during the month $3099.74 had been given in relief, and $2481.70 had been given to the Big Four causes, as follows:

Widowhood	$798.04
Tuberculosis	606.95
Other sickness	555.35
Domestic difficulty	521.30

It we add to tuberculosis and general sickness, insanity and physical defect, we have health causes consuming $1364.32, 44%, not counting widowhood, which in most cases had been caused by preventable disease. It is worth noting that the next cause, in expense, after the four named is insanity, $130.66. There are other interesting figures among the causes, but it is not worth while to take up space to go into them here.

Subsidiary Causes.

There were many other deteriorating social conditions in the families besides those classified under dominant causes, and they indicate not only the complexity of the problem of poverty, but also the need of the social service program. There were 56 cases of tuberculosis and 90 other cases of sickness, 22 cases of insanity, besides the 45 tuberculosis, 40 of sickness and 10 insanity which were noted in the principal causes for giving relief. Domestic difficulty claimed relief in 43 cases, and there were 32 other cases coming under the same head. Other items that may be mentioned, are 9 illegitimate children, 35 feeble-minded children, 21 delinquent children, and 4 prisoners. There were 8 cases of inebriety, none figuring as a cause for relief. Those who drank, could afford to pay for it.

Children.

A number of interesting notes about the children in the families that have come to us have been brought out for the first time in statistical form. Besides the 35 feeble-minded children in their homes, we have records of 64 children in the public schools, 29 boys and 35 girls, who are so retarded as to indicate clearly mental subnormality. With the 40 children in the State School for the Feeble-minded, we have 139 mentally deficient children to deal with. As we have school records of only 374 children, it is probable that there may be a number added to the list, though perhaps not many as the records are fuller on this point in the cases of families with retarded children, than in families where there is nothing to indicate that the children are not normal. There was only one newsboy in the 1998 people, and 4 messenger boys. Five children were coached for work permits, 4 girls and 1 boy.

Civic Status.

In only 138 cases have we definite information as to whether the head of the family is a citizen or not. In the other cases the records are silent. They will be more eloquent hereafter. Of the 138 persons so recorded, 62 were citizens and 76 were not. In 138 cases illiteracy or the opposite is definitely recorded, and 104 are marked literate and 34 illiterates; literacy meaning the ability to read or write any language, including Yiddish. In 11 cases, the men belonged to a lodge or a union, in 55 cases to neither.

Other Indexes.

Two other indexes, like the Index of Congestion, are being worked out. At present we have taken a crude figure, namely, 132, that is, 263 sick people out of a total of 1998, as the Health Index. We may be able to get down to a more scientific calculation later on, but if we do not, this index, month by month, will give some indication of the comparative health of the group we deal with.

When we come to unemployment, it is even more difficult to get a working figure. At this particular time, the unemployed are to a great extent unemployable, and the fact that we have 76 unemployed people looks more startling that it really is. We have taken the 930 adults that we have dealt with, substracted the 220 wives in normal families, and used the 719 cases as a basis on which to calculate our Unemployment Index, namely, .106. While this has little absolute value, it may answer very well as basis for comparison.

Thus we have the beginning of a Hous-

ing, a Health and an Unemployment co-efficient.

NOTES.

It is possible from the cards, if it were worth while, to calculate the cost of each investigation, of which there were 93, each interview, 342, and each visit, 980, and furthermore, the cost of each of these for each agent; but they would manifestly have none but a mathematical value.

There were 5 births during the month, and 2 deaths, one from heart trouble and the other from pneumonia.

An interesting item is the fact that there were 187 references to various agencies during the month, of which 124 were to hospitals or other health agencies.

The list of occupations were surprisingly varied, no less than 103 different vocations being noted. Of the 387 whose occupations are mentioned, 104 were connected with the tailoring trades.

CONCLUSION.

The statistical matter set forth above represents only a very small part of what can be done with the cards on which the facts are assembled. Every case of every kind can easily be gotten hold of, and whatever information that may be desired in regard to these particular cases can be ascertained with a minimum effort and loss of time. The cards have indeed shown that many facts of no little importance are not recorded, and this may lead to a revolution of our recording, in regard to manner and matter, and this is, in fact, taking place. When the new records are in shape, completer information will be available.

No doubt there are many organizations throughout the country with better statistical systems than we have introduced. Ours at least, has cost nothing extra in the way of expense, so far, but the modest charge for printing and stationery. It is hoped that as these statistics come along from month to month they will furnish data that will give us a better clue to the social ills of the people we deal with and some suggestion for meeting them more effectively.

The Russell Sage Foundation has published a booklet in Yiddish on "Co-operative People's Banks or Credit Unions by M. Tzesar. Price 25 cents.

DATA TAKEN FROM SURVEY OF LEXINGTON, KY.

Rabbi Jacob B. Krohngold, of Lexington, Ky., has just completed a census of the Jewish population of the city for the purpose of determining the actual needs of Jewish social service which he expects to inaugurate in connection with the recently formed Federation of Jewish Charities. This is probably the first instance where Jewish community planning is preceded by a thorough study of existing conditions. The census reveals the following interesting facts:

Total population of Lexington	40,000
Total Jewish population	384
All Jewish minors (all persons under 21 years)	161
Number of Jewish families	78
Number of Jewish single men	43
Number of Jewish single women	15
Number of Jewish widowers	5
Number of Jewish widows	3
Number of Jewish men with wives elsewhere	3

NATIVITY OF MALE ADULTS.

Russia	64
America	40
Germany	15
Austria	4
France	3
England	1
Roumania	1
Number of naturalized foreign-born males	67
Number of unnaturalized foreign-born males	21

RELIGIOUS AFFILIATION—MALES.

With Reform Temple	44
With Orthodox Synagog	42
With both	9
With neither	31
Members of the I. O. B. B.	46

LENGTH OF RESIDENCE OF FOREIGN-BORN MALES IN AMERICA.

Less than 1 year	1
From 1 to 5 years	3
From 5 to 10 years	12
From 10 to 15 years	17
From 15 to 20 years	15
From 20 to 30 years	20
From 30 to 40 years	12
From 40 to 50 years	2
From 50 to 60 years	1
From 60 to 70 years	5

EXCERPTS FROM REPORTS

Mr. Robert S. Marx, President of the Jewish Settlement of Cincinnati, Ohio, says in his annual report:

"I should like to see this Settlement join hands with the other patriotic agencies of the city in the work of enrolling and recruiting men and women for national defense. I think it particularly the duty of those who know the difference between despotism and democracy to fight to preserve that democracy which has sheltered them from that despotism from which they have fled. If we expect America to keep her doors wide open to receive the immigration of the world the immigrants who are here must demonstrate to America by active participation in her battles that the immigrant is loyal, that the immigrant is brave and that America has much to gain and nothing to fear from the policy of the Open Door. We should encourage our young men between fifteen and eighteen to enroll in the Junior Training Camps conducted by the United States Government. It will benefit them physically, mentally and morally. It will teach them discipline and inspire in their hearts patriotism. We should encourage the older men between eighteen and forty-five to enroll in the Senior Training Camps in order that they may be fit to serve their country. Untrained and unfit men are worthless.

"This is not ordinarily the work of a Settlement, but these are not ordinary times. In time of peace we must be prepared to meet the emergencies of peace, but in time of war we must be prepared to meet the emergencies of war. We social workers would probably be more willing to lay down our lives for a just and everlasting peace throughout the world than for any other cause. Many of us believe that there may be such a thing as a War for Peace. So far as America is concerned, any war into which we enter will be a war for peace, secure, just and lasting. Whatever may be war's outcome, its coming will be attended with terrific trials to our community which we must get ready to meet. It is high time that we study the methods and means that the Social Settlements of Europe have used to meet the burdens that war has thrown upon them. It is high time that we survey our field to see what forces we can give to the National Service. We want this city and country to know that the Jewish Settlement of Cincinnati stands as a pledge of patriotism upon the part of the Jewish immigrants of Cincinnati who are prepared to give their all to protect the country to which they have sworn allegiance."

The report of the head worker of the Council Educational Alliance, Cleveland, Ohio, lays emphasis upon the value of democracy in Settlement work.

"The outstanding characteristic in the life of our House this year is the splendid increase in its democratization. From the first we have all realized that any possible benefit that might accrue to the community through the efforts of the Council Educational Alliance would be slight if the boys and girls, and men and women, who are the community, were not the partners or even the leaders in these efforts. Neighborhood organization is the new Settlement slogan, and House organization as a center of widening circles of effort and influence, seems to us in a community like ours to be the simplest and sanest method of approaching the goal.

This season the Alliance House Congress has shown a splendid willingness and real ability to initiate and to lead in House matters, and even to some extent in movements of broader community interest."

To co-operate with the Municipal Court in its work with delinquent and dependent boys over 16 years of age the "Conference on Adolescent Jewish Boys," in Philadelphia, has been organized by a group of young men. This group, acting in conjunction with the Big Brothers' Association, which deals with boys under 16, plans to organize the resources of the Jewish community for the benefit of the hitherto uncared for delinquent between 16 and 21 years of age, who comes in contact with the law. Proper work, recreation and spare time associations will be provided for these boys. The Conference will meet semi-monthly.

FUNCTIONALIZED BUDGETS

An Interpretation of the Scope of Federations

Maurice B. Hexter, Cincinnati, O.

There is manifest quite an appreciable endeavour to translate into welfare work and welfare agencies some of the better methods current in municipality and state—particularly methods of accounting. Board members are rapidly learning that they occupy their positions by delegated authority of which stewardship proper accounting must be rendered. The method of such accounting has varied from extreme simplicity of statement of income and expenses to complex statements rendered by public accountants in a more less standardized structure. Still, comparison between various organizations scattered through the country was difficult, if not impossible, due to the heterogeneity of the data from which the figures were collated.

The field of budgets has been used by the United Jewish Charities of Cincinnati to interest younger men of the community—men who would not be attracted to social service by the old appeal to mere sentimentality, but who needed the modern stimuli of scientific methods to translate their dormant instincts into action. The following budget is presented as suggestive of what might be accomplished. Criticism is invited so that weaknesses may be eradicated.

Not an inconsiderate portion of the antagonism to federations in various cities arises from a misconception of the actual scope of that enterprise. The Federation is usually confounded with the quondam relief agency. Much of this misconception might easily be dissolved by properly constructed budgets arranged upon a functional basis. Such a structure shows at a glance the actual inner workings of the enterprise which to a novice are invisible.

There is still another feature inherent in such a constructed budget. To a certain extent there has set in quite a noticeable reaction against the hesitancy of paying funds for salaries. We are at last learning that the most valuable results are achieved through personal services. To that degree, then, the proportions spent for the different large classifications in budget making has some validity for a basis of efficiency; this proportion, likewise, presents homogeneous data for comparative purposes.

The following table presents the expenses of the United Jewish Charities of Cincinnati for the fiscal year ended February 28, 1917:

DEPARTMENT	Personal Service		Services other than Personal		MAINTENANCE		TOTAL	
	Amount	Per Cent	Amount	Per Cent	Amount	Per Cent	Amount	Per Cent
General	4,582.30	63.7	2,614.62	36.3	.....	.....	7,196.92	100.0
Hebrew General Relief	1,918.35	6.8	660.70	2.3	25,855.15	90.9	28,434.20	100.0
Sick Poor Society	5,870.07	41.1	2,345.90	16.4	6,032.80	42.5	14.248.77	100.0
Convalescent Home	2,432.75	28.8	2,365.54	28.0	3,660.48	43.2	8,458.77	100.0
Foster Home	2,837.75	35.9	1,804.29	23.0	3,260.46	41.1	7,902.50	100.0
Kitchen Garden and Trade School	1,945.35	81.7	435.24	18.3	.....	.....	2,380.59	100.0
Girls industrial School	840.	100.0	.....	.....	.....	.....	840.00	100.0
Sewing Society	.....	.....	.....	.....	447.41	100.0	'447.41	100.0
Girls' Work	1,200.	67.2	582.39	32.8	.....	.....	1,782.39	100.0
Jewish Settlement	5,442.05	52.3	4,961.36	47.7	.....	.....	10,403.41	100.0
Total	27,068.62	33.0	15,770.04	19.2	39,256.30	47.8	82,593.96	100.0

It will be apparent that there are three large classifications: Personal service, services other than personal and maintenance. By "personal service" is comprised all that expense usually connoted by that term. By "services other than personal" is meant those expenses for rent, telephone, postage , printing, etc. By "maintenance" is implied direct relief, food expenditures in institutions, special nourishment to the sick, etc.

It will conduce to clearness to discuss each department separately, telling the function of the division.

The division headed "General" comprises all those expenditures rightly chargeable to the Federation as such. Executive service

of the superintendent of the organization, whose duty it is to decide policies of all the constituent bodies is charged to this division. In this respect, possibly the Cincinnati Federation is unique to the degree that actual merger of organization has occurred and all work is being done through one central channel.

	Amount	Per cent.
Personal Service	$4,582.30	63.7%
Services Other Than Personal	2,614.62	36.3
Total	$7,196.92	100.0%

The next department is the Hebrew General Relief which is the relief giving agency in the scheme of correlated agencies.

	Amount	Per cent.
Personal Services	$ 1,918.35	6.8%
Services Other Than Personal	660.70	2.3
Maintenance	25,855.15	90.9
Total	$28,434.20	100.0%

It is plain from the above that it costs the small proportion of 9.1 per cent. to administer the relief department of the Federation.

The next department is the Sick Poor Society, which cares for the sick by providing an obstetrician, two full time physicians, two nurses, special nourishment to the tuberculous, milk for infants, etc. The division of expenses follow:

	Amount	Per cent.
Personal Services	$ 5,874.07	41.1%
Services Other Than Personal	2,345.90	16.4
Maintenance	6,083.80	42.5
Total	$14,303.77	100.0%

The above analysis shows that it requires about 57.5 per cent. to operate an enterprise such as the one under discussion.

The Convalescent Home as the name implies, is a home for the convalescent poor. The institution has a capacity of around forty; during the summer, by means of tents, the capacity is expanded to about seventy. The following gives the division of operating expenses:

	Amount	Per cent.
Personal Services	$2,432.75	28.8%
Services Other Than Personal	2,365.54	28.0
Maintenance	3,660.48	43.2
Total	$8,458.77	100.0%

It must be explained that besides the matron a physician is resident at the home. It is evident then is required more than 56 per cent. of the total for operating the Convalescent Home.

The Foster Home is a home for temporarily dependent children, with a capacity of thirty. The following table analyzes the expenditures:

	Amount	Per cent.
Personal Services	$2,837.75	35.9%
Services Other Than Personal	1,804.29	23.0
Maintenance	3,260.46	41.1
Total	$7,902.50	100.0%

The above analysis presents the fact that it has required almost 59 per cent. of the total expenses to provide services and tools with which to do the work at this institution.

The Kitchen Garden and Trade School for Girls provides trade education in various lines of industry. It is interesting to see the division of expenses in this educational enterprise.

	Amount	Per cent.
Personal Services	$1,945.25	81.7%
Services Other Than Personal	435.24	18.3
Total	$2,380.59	100.0%

The Girls' Industrial School teaches arts and crafts to school children, both after school and during the vacation period. In this case, naturally, all the expenditures goes for personal services of the teachers.

The Sewing Society prepares garments for distribution among the Jewish poor. Naturally, the only expenditure which appears is for maintenance, which provides the materials for the volunteers. There does not appear in this, as in all other groups, that volunteer personal service which is so invaluable yet not subject to precise evaluation.

By Girls' Work is meant that department of the Federation which looks after delinquent girls as well as to provide preventive work. Normally, we might expect the only expense to be the salary of the worker, but during the past year an investigation into the conditions existing among adolescent girls was prosecuted by an outsider at an expense of $582.39.

It is interesting to note the division of expenses of the Jewish Settlement:

	Amount	Per cent.
Personal Services	$ 5,442.05	52.3%
Services Other Than Personal	4,961.36	47.7
Total	$10,403.41	100.0%

The total amount expended during the year just past was $82,179.96, of which 33.0 per cent. went for Personal Service; 19.2 per cent. for Services Other Than Personal, and 47.8 per cent. for Maintenance throughout the various departments of the enterprise.

It is plain that besides presenting a truer picture of the work of the organization, the above division of expenses provides a truer basis for comparative purposes as well as being indicative of the efficiency of the organization.

CENTRAL REGISTRATION BUREAU

The Central Registration Department of Transient Applicants for Relief recorded, during the month of March, the following applications:

City.	1st	2d	3d	4th	5th	6th
Atlanta	2	0	0	0	0	0
Baltimore	21	1	0	0	0	0
Boston	4	1	0	0	0	0
Brooklyn	1	0	0	0	0	0
Chicago	26	3	0	0	0	0
Cincinnati	8	3	1	0	1	0
Cleveland	5	0	0	0	0	0
Dayton	7	2	0	0	0	0
Detroit	9	1	0	0	0	0
Hot Springs	4	0	0	0	0	0
Kansas City	2	0	0	0	0	0
Louisville	13	0	0	1	0	0
Milwaukee	2	0	0	0	0	0
Minneapolis	3	0	0	0	0	0
New Orleans	15	0	0	0	0	0
Peoria	6	1	0	0	0	0
Pittsburgh	5	0	0	0	0	0
St. Louis	2	1	0	0	0	1
Washington	2	0	0	0	0	0
Total	137	13	1	1	1	1

"JEWISH CHARITIES" ought to be made self-supporting. It is up to the Social Workers to make it possible. Do your share—get new subscribers.

A CALL FOR SERVICE

The Young Men's Hebrew and Kindred Association sent out the following appeal.

The call to arms is being sounded. In the storm and stress of approaching conflict the need for spiritual leaders is greater than ever.

The Army and Navy Committee, with the consent of the Government, will try to keep the forces of Judaism working among the Jewish men who respond to the Government's call. There will be and is a need for rabbis and laymen who will bring their own heartfelt Judaism to forts, arsenals, ships of war and navy yards.

All rabbis and laymen whose sense of Jewishness and social responsibility is strong should send their names to the Army and Navy Department of the Council of Young Men's Hebrew and Kindred Association, 356 Second Avenue, New York City.

There is urgent need throughout the Union.

The following organizations have accepted the invitation of the National Association of Jewish Social Workers to participate in the exhibit, which will be held in Pittsburgh in June in connection with the conference:

The Educational Alliance, The Young Men's Hebrew and Kindred Association, Bureau of Philanthropic Research, United Hebrew Charities and National Council of Jewish Women of New York City, the Brooklyn Federation, The Jewish Foster Home and Graphic Sketch Club of Philadelphia, The Jewish Consumptive Relief Society, and National Jewish Hospital for Consumptives of Denver, The Chicago Hebrew Institute, Jewish Consumptive Relief Society, B'nai B'rith Social Service and Central Bureau of Chicago, Federation of Jewish Charities of Pittsburgh, the Cleveland Orphan Asylum and United Jewish Charities of Cincinnati, the Jewish Settlement in Des Moines, Iowa, and The National Farm School.

The Federation of Jewish Charities of Los Angeles, has purchased a building in the heart of the Jewish neighborhood which is to be used for the administrative purposes of the organization.

CURRENT TOPICS

Officials of the Boy Scouts organization in Brooklyn felt called upon to offer an explanation of the troubles which arose in Brownsville in connection with the moblization of the Boy Scouts of all Brooklyn sections which led to the resignation of Abraham Avrutov, district scoutmaster of the Brownsville district, who refused to order out his troops. Avrutov himself explained that his action was in accordance with the sentiment of the people of his section.

B. Meredith Langstaff, borough Scout Commissioner, stated that the Brownsville attitude toward the scout movement was based upon a misunderstanding. The people of this district, he said, were led by the sight of the scout uniforms to believe that their sons were taking part in a military demonstration. He added that he was confident the Brownsville people would soon learn to understand the nature and the purpose of the Boy Scout movement.

"I shall ask Dr. Bernheimer, Assemblyman Shiplacoff, A. H. Kaplan, Baruch Miller, Abraham Kaplan and Captain Isaac Frank to call together the principal men of Brownsville to hear my frank statement and to advise both me and the people of that section how we may co-operate in the very best interests of their boys," said Mr. Langstaff.

"The uniform has continually caused us to be misunderstood by the people in Brownsville," remarked Scout Field Commissioner Samuel T. Stewart. "Scouts have come to me and said, 'can't you make our parents understand that you are not making soldiers of us?'"

The members of the Council of Jewish Women in Philadelphia, who have not returned mite boxes sent them, are asked to return them by April 1, so that as many Passover baskets of food as possible may be distributed to our worthy poor families. The Purim boxes enable the council to provide baskets for one hundred and twenty families. At the last meeting of the section, Mrs. B. H. Stiefel, chairman of the Philanthropic Committee, in her report, made an appeal for further help in this good cause, and said:

"Will you help us to continue the good work that you have begun and give us a hearty response by sending in your mite boxes by April 1. In sending names of families to whom you wish baskets sent, tell, if possible, the size of the family, and if more of our friends who have automobiles will follow the example of those who so kindly helped us at Purim time and volunteered the use of their machines, we will be much better equipped for delivery of the baskets."

The New York City Federation for the support of Jewish Philanthropic Societies has issued an appeal to Jews to do away with the long-established practice of sending elaborate floral tributes to the dead, on the ground that the money so spent could be used to greater advantage in caring for the poor. Among Orthodox Jews the sending of flowers to the house of death was unknown until a recent date. It was customary to take up a collection for the poor at funerals. More recently, however, the custom has sprung up in several western cities of replacing the floral tribute with a donation to some charity in which the deceased was interested and give it in his or her name. New York is a bit belated in joining the procession.

A conference on day nurseries will be held in New York City at the Russell Sage Foundation Building, 130 East 22d Street, on Thursday, April 12. It will be an all-day session. Addresses dealing with the function of nurseries will be delivered by Mrs. Sidney C. Borg, Abraham Oseroff, executive director of the United Hebrew Charities, Solomon Lowenstein, superintendent of the Hebrew Orphan Asylum, Mrs. Arthur M. Dodge, president of the National Federation of Day Nurseries, Dr S. Josephine Baker, director of Child Hygiene of the Department of Health, and Mrs. Alexander Kohut, president of the Emanu-El Sisterhood.

SOME TRANSIENTS I HAVE MET

By Oscar Leonard

As he was ushered into my office, his bearing was that of a man who is engaged in practicing his profession. He did not apologize for intruding either upon me or upon my community. He was frankly a transient. This was his way of living in the world. That he was "tipsy," I could see at a glance. His speech was a mixture of English, Yiddish and Hebrew. At first he ventured to throw in some Russian then he said:

"No use talking Russian to you. I can see you are a Roumanian Jew."

"How do you know that I am a Roumanian Jew?"

"I can see by your Yiddish."

He then proceeded to quote the scriptures and to recite Yiddish poetry. Of course he interested me. When I asked who he was he said proudly:

"I am Professor Gittleman. I am the king of Jewish tramps! I have been traveling for fifteen years. I have been everywhere."

Proud as a king he was, too, and not like a desposed one either. He had his price. He knew just exactly how much he wanted us to give him. He informed me that in each city, the relief organization knew his fee.

I asked him about my colleagues in other cities and he proceeded to give me an estimate of each. He frankly admitted he knew them all and had gotten money from them.

"Of all the social workers I like X. He is a philosopher. When I come to see him I get a cigarette and then we talk. He is a deep thinker and he knows how to treat a man like Professor Gittleman. He does not try to reform me." He chuckled, "Reform Professor Gittleman!"

When I asked him who has tried his hand at reforming him, the "professor" replied:

"There is a woman down in Y and she wants to reform me. Just like a woman. Imagine any one reforming Professor Gittleman! Why do they want women in this work anyway? No man would try to reform me. She tells me she will spend a fortune to make a man of me. As if I am not a man simply because I like to see the world. Reform me! A fat chance she has. She amused me."

Then I asked him about other friends and how recently he had seen them.

"I saw Z, he is a smart fellow. He is not like X, but he is smart. He is different from all the rest. Oh, he gives me what I ask for. He knows that I have to live."

"How about the city of I? Have you been there recently?"

"Have I been in I? Why W would wonder what has become of me if I did not come to see him regularly. As soon as I come, he hands me two dollars. That is my usual fee there. Oh, he is a fine fellow. He is a 'lerner,' too. He used to be a rabbi, yes, an Orthodox rabbi."

"How is my friend T?" I asked.

"Oh he is a young fellow. But he has the makings of a good man in him. I do not talk much to him. He is not that kind. I get what I get and go."

"Were you to see my friend B?"

"I do not like that town. S does not know much about Jewish things, so I can not talk much to him. I never went to school in this country. What can I say to him?"

"How about the city of L?"

"There I never go to the relief. All they have is women? What do they know about handling a man like me? I like to talk to a man. Women? 'Weis ech woos?' They ought to get married and not look after 'koishe' business."

"And how is my friend P?"

"Oh he is a fine fellow. I never have any trouble in getting what I want from him. He knows the 'drivne oisies' too."

He went on this way telling me about all my colleagues. I really felt that in giving him some money that he had earned it, for he was both entertaining and interesting. I must say that he was the first transient who asked for a bath. His request was granted. With the bath went clean clothes. He looked like a different man after the bath. In his changed condition I, too, felt inclined to "reform" him. I asked him whether he would not come to see me the

next day before taking his usual quota of liquor.

"You want to see Professor Gittleman sober? Never! No one ever had that privilege. I never saw myself sober."

He proceeded to quote in Hebrew that wine makes the heart glad and said he preferred to be glad of heart.

I guess by this time he has seen more of my colleagues and brought them regards from me, together with his impressions. Will any of us ever "reform" him? But really why should we? He has a good time and adds picturesqueness to the drab, everyday life of duty, which keeps us mortals with our nose to the grindstone.

ARE YOU A BIG BROTHER?

Folder Issued by the Social Service Committee of the Central B'nai B'rith Council.

In order to keep Jewish boys out of the courts and out of the class of dependents, the B'nai B'rith is calling upon all its members to take an active part in the Jewish Big Brother Movement recently established in the City of Chicago by the Central B'nai B'rith Council.

Boys who lack proper home influences and who are in danger of becoming misled by bad companions, as well as boys who need the help of an older friend, are introduced to members of the Order who are asked to take the same sort of interest in the boys as an older brother would take in his own younger brother; to direct the boys in their recreation, study and religious training, and advise them generally regarding their welfare. In this work, the Big Brothers are directed by the Secretary of the Social Service Committee, who will always be ready to assist them and advise them.

Are you interested in becoming a Big Brother? Do you know of any boys who need Big Brothers? If so, communicate with the Secretary, L. Edward Lashman, 1228 Tribune Building. Telephone, Randolph 1011.

The brethren undertaking this work will find that they derive as much satisfaction from being Big Brothers as the Little Brothers find benefit in being assisted by them.

SUGGESTIONS TO BIG BROTHERS.

1. Don't take more than one boy.

2. Our aim is to prevent delinquency rather than correct it. Don't ask for a "bad boy." Just help your boy to remain good and you will be doing your share in preventing the apearance of Jewish boys in court.

3. Don't preach to your boy.

4. At no time mention the fact that you are a "Big Brother," or that your boy is a "Little Brother." Let the friendship be a natural one. Just let him feel that you are interested in him—that he has an older and wiser friend.

5. At no time give up your supervision of the boy. The boy's welfare is at stake. If you have difficulty, notify this office.

6. Don't attempt to accomplish too much at the start. First become acquainted with your boy and his surroundings; then plan for his physical, mental and moral improvement.

7. Visit your boy at his home. Become acquainted with his parents.

8. Do not give financial assistance except as a last resort. Before so doing, consult the office.

9. Keep his evening occupied. Find out his interests and participate in them.

10. Keep your boy at school as long as possible. If he works, encourage him to attend night school.

11. Urge him to join a good Boys' Club, or the Boy Scouts. This office has a list of the boys' clubs and the scout troops nearest the home of your boy.

12. Take him to the Public Library. Sign a library card for him.

13. Help your boy start a bank account. Induce him to make a small deposit each week.

14. Take your boy with you to synagogue. Enroll him in Sabbath School.

15. Meet the Boys' Club leader, teacher, employer.

16. Invite him to your office and occasionally to your home. DON'T introduce

him as your Little Brother. Just mention that he is a friend of yours.

17. Look out for the boy's health. If you suspect any physical defects—adenoids, eye trouble, neglected teeth, enlarged tonsils, etc., have him examined by your physician or dentist, or notify this office and we shall provide medical attention.

18. Has your boy a good position which offers advancement and promotion? If not, this office will aid you in securing a better position for your boy. Suggest to the boy the advantages of learning a trade or profession.

19. Attend the Big Brother meetings. Experiences will be exchanged, typical cases discussed and definite methods of work will be outlined. A talk on the "psychology of the boy" will be given at each meeting.

20. Be able to report some progress in the case of each boy—that he has started a bank account, is attending school, has joined a club, or belongs to the library.

21. Get your friends to do what you are doing. Remember, there are hundreds of Jewish boys in Chicago who need Big Brothers.

22. Remember that our office contains a list of all boys' schools, clubs, gymnasiums, employment agencies, etc. We keep a record of every case, some of which information may be helpful to you. The Secretary is there all day to answer inquiries and to help you at all times. Make use of the facilities of our office.

NEW CO-OPERATIVE VENTURE IN PITTSBURGH.

During 1916 there were at least five Jewish organizations in Pittsburgh interested in Jewish prisoners or in visiting penal and corrective institutions. Some of these laid claim to the work because of service of many years' standing; others because the national organization with which they are affiliated had preempted a particular phase for the organization locally. There was evident need for coming together and a revision of policy. The following five organizations in consequence were brought together a few months ago; the Council of Jewish Women, Independent Order B'nai B'rith, Sisterhood of Rodef Shalom, United Hebrew Relief Association, and the Young Men's Hebrew Association.

The results so far achieved can best be summarized by a statement taken from the By-Laws adopted:

> Preamble:—This Committee is organized for the purpose of conducting general social prophylaxis work; and of stimulating intelligent interest in, and service to, Jews who come in contact with the courts of law, penal, corrective, and reformatory institutions, because of actual or alleged infractions of the law on the part of such Jews.
>
> Object:—To establish a clearing house whereby various Jewish Committees interested in penal, corrective, or preventive work among Jews be brought together for the purpose of a better division of work and more efficient co-operation among such committees.

The name of the organization is "The Jewish Committee For Corrective Work," and it is financed jointly by the five organizations. The president is Mr. Leonard S. Levin and Mr. Charles I. Cooper is the secretary.

One of the first ventures of this new committee is to establish a registration bureau for identification of cases, and a case conference for the discussion of case problems.

The first annual mass meeting of the League of the Jewish Youth of America will be held on Sunday afternoon, April 22nd, at 3 p. m., in the Century Theatre, New York City.

The League of the Jewish Youth of America was founded to combat the spirit of indifference which is breaking up Jewish life in America. It is at once the protest of the young Jews and Jewesses against the deadly tendency to drift hopelessly on an arctic sea, and the expression of their desire to effect a stable and dignified adjustment of ancient Jewish idealism to perfect American citizenship.

The meeting of April 22nd will be an expression, on the part of the members themselves, of their will that Judaism shall live. They are the coming standard bearers of our people. This meeting will be their first public declaration of the faith that is in them.

QUERY BOX

Numerous inquiries concerning practical problems in Social Service are received by the Field Bureau. Those of general interest will be published in this column. Our readers are cordially requested to contribute their discussion and criticism.

Question 1.—Kindly give a list of charitable institutions in Palestine deserving support?

Answer.—A study of Palestinian institutions was made by a special committee in 1912, and the report was published in the proceedings of the Seventh National Conference of Jewish Charities. In addition to the institutions approved by this committee, the following should be added: The Nathan Strauss Soup Kitchen and the Dreifus Soup Kitchen, which have become a very important means of sustaining the people.

Question 2.—For some time our Local Council of Jewish Women co-operated with the Relief Agency in their philanthropic work. Recently the Temple Sisterhood expresses the desire to enter the charity field. We feel that there is no need for a new agency. What would be the proper method of handling the situation?

Answer.—The growing desire on the part of the community to participate in communal work should be encouraged. The Temple is becoming an important factor in social service. The sisterhoods are the expression of this new tendency. There is no reason for duplication and conflict between the effort of the Council of Jewish Women and the Sisterhoods. Probably the difficulty is in the lack of knowledge of the real needs of the community. There is a great need in volunteer work, and it is only a question of proper direction. After a complete program is outlined an attempt should be made to get the proper co-operation by bringing together the different groups. In each case the direction should come from the central agency. The plan, as worked out in Pittsburgh, published in this issue, deserves notice.

Question 3.—Our town has about forty Jewish families. We have a Young Men's Hebrew Association in name, but only a membership of seven and no dues. We have a charter issued by the state, and we get the two-cent rate from the railroads in case we have to send any charitable case to the next town, which is usually either G. or L. We give the applicant transportation and fifty cents in cash, which totals about $2.00. In one case we acted differently; a young man—a stranger—applied for financial assistance. He claimed that he was tuberculous and a resident of Boston; he said that the doctor advised him to go to Arizona. We thought the best we could do was to get him there as quickly as possible; so we raised $13.25, bought him a ticket to S., and gave him the balance. We sent him to S. because it is the nearest large city on the way to Arizona. Since then some doubts have arisen as to the proper handling of this particular case. We would like to get your opinion?

Answer.—The securing of charity transportation is not important. In fact, you will do far better without it, for it simply tempts you to use it indiscriminately.

Your method of dealing with the transient poor is purposeless. Giving a man transportation to the next town, and cash, only perpetuates an evil. It is waste of funds that might be used in a helpful manner, and it invites tramps.

In the case of the tubercular stranger, you should have secured sufficient information to know first: Whether the man is really tubercular. Second: Whether his home is Boston. Third: Whether he had been in a sanatorium, or should be. Fourth: What Boston did for the man, or advised him to do. Fifth: Whether it was really essential for the man to go to Arizona. If the man is a resident of Boston he should be cared for by them. He should be sent back to Boston, where we assume that the charities will care for him as they do for all their cases. If the man's residence is elsewhere (that should be ascertained), and he should be returned there for treatment.

Note—The man in question is still on the road. He was least heard from in New Orleans.

AN ANSWER.

The case stated in question 5, on page 281 of "Jewish Charities" for March, presents both a relief and social problem. If such case were to present itself in our or-

ganization in Louisville we would first endeavor to get in touch with responsible married relatives, if any existed, with a view to inducing them to care for the two younger children. If such relatives should be financially unable to care for them and should otherwise be properly fit to do so, we would contribute a reasonable sum to the relatives for their care and we would ask some responsible Jewish philanthropic agency in the city where the relatives reside to supervise the care of these children.

If no responsible relatives can be found, or if it isn't possible to induce them to care for the children, we would try to get a Jewish family in our own city to board all three of the children, our organization contributing to the board of the two younger children. If it isn't possible to find a place for all three, we would then try to find a place for the two younger children with a Jewish family.

In the case cited by the Rabbi, I assume that there are no Jewish families in the town who could board the children. I would advise the Rabbi to get into communication with the Jewish Charities Organization of the city nearest to him and arrange with the organization to find a Jewish family to board the two younger children, the expense for same to be met by the congregation of the city from which the children are sent. The organization could then agree to supervise the home where the children would board. This would have to be done for about five years, until the girl would be old enough to keep house for her two older brothers. It seems to me that if the congregation is willing to meet the necessary expense, the proper disposition of the children should not be difficult. The three alternatives are: (1) To place them with responsible relatives, contributing for the children's board, if necessary; (2) boarding the children with a Jewish family in the home city; (3) to board the children with a Jewish family in the nearest city, where a responsible Jewish philanthropic agency can supervise the home conditions of the family with whom the children would be staying. All efforts should be made to induce the father of the children to contribute as much as possible for their support. If this cannot be amicably done, the organization should resort to legal measures to compel him to do his paternal duty toward the children.

CHARLES STRULL.

The United Hebrew Charities of New York, conducted a Bundle Week campaign March 26 to April 2d. Large window placards read as follows:

BUNDLE WEEK
SPRINGTIME AND PASSOVER
are seasons of rejoicing.
Won't You Help Others to Rejoice?

SEND US A BUNDLE OF YOUR DISCARDED CLOTHING, SHOES, UNDERWEAR, ANYTHING.
A Bag of Rags is Worth It's Weight in Bread
Help Us to Help Others to Help Themselves

IRENE KAUFMANN SETTLEMENT "OPEN HOUSE WEEK."

Doubtlessly all social settlements keep "Open House Week" all the time, but Irene Kaufmann Settlement of Pittsburgh decided to have a special week, which was called "Open House Week." The program was planned by Mr. Sidney A. Teller, Resident Director, and was intended to reach the parents and friends of the members of the Settlement. In view of the fact that there is a membership of over 2,700, and that the entire program was carried out by members of the Settlement, the effort was highly successful. "Open House Week" was also a celebration of the sixth anniversary of the opening of the new building. In addition to all of the regular activities being carried on, special programs were presented every afternoon and evening, and visitors were taken through the building by house members, who acted as ushers.

It is planned to make "Open House Week" an annual affair coincident with the anniversary of the opening of the new building and to try to bring about in this manner a better co-operation and understanding by the people of the neighborhood.

Mr. Charles Eisenman, President of the Cleveland (Ohio) Federation of Jewish Charities, is at present in Washington, D. C., acting as a member of the Advisory Board of the Committee on National Defense.

FOOD RIOTS

Since the March issue of the Jewish Charities there have been some new developments in regard to the so-called food riots. Chicago reports that:

"At first the outbreaks were of a desultory character directed against individual butchers here and there; but the excitement grew from day to day until it assumed the proportions of a widespread riot affecting a large number of butcher shops in various parts of the city. The critical situation produced its leaders. April 3rd about eight hundred women assembled in mass meeting at the Jewish Educational Alliance, where the complaints of many women against the butchers have been heard and a boycott was declared on Kosher meat. Vigilance committees have been formed to watch the butcher shops and to see to it that the boycott is not violated. Two days later the boycott degenerated into a good-sized riot which kept the police busy for several hours. Windows were broken and hundreds of pounds of meat destroyed by infuriated women. A few women who attempted to buy meat disregarding the boycott have been roughly handled by the angry crowd. Patrol wagons with policemen appeared on the scene, arrested over fifty persons and dispersed the crowd.

"The defense of the butchers is that the price was raised not by them but by the packing houses.

"The women are determined to enforce the boycott against the butchers and reach the wholesalers by this circuitous way in order to compel a reduction in the price of meat."

As a result of the boycott instituted on March 20 by Cleveland, Ohio, kosher retail meat dealers against the wholesalers, on account of the high price of meat, eight riot calls were turned in one forenoon from the Woodland avenue section, where several kosher meat shops were charged by 300 women, who destroyed butter and other foodstuffs. A crowd of several hundred women were slapping faces and pulling hair, while one-half of them strove to prevent the others trading at the shops. The police had control of the situation at noon.

The Council Educational Alliance reports no active part has been taken by the institution, but says:

"However we did take an active interest in the situation. We interviewed the Shochets, the dealers and some of the people who participated, and we atended some of the mass meetings. Things are quiet now, but results are not very satisfactory."

On the other hand, in Cincinnati the situation seems to be under perfect control. Here, the Settlement was largely instrumental in bringing about a successful adjustment of the boycott and a reduction in the price of meat, and at the same time by wise leadership was able to prevent the acts of violence and rioting which disgraced similar boycotts in other cities. During the time that the people abstained from eating meat the Settlement sold potatoes at cost price, which resulted in a saving to the people of our neighborhood of from fourteen to twenty-nine cents a peck, which was the difference between the Settlement's price and the retail grocer's price for potatoes. One of the most interesting results of this community spirit was the formation at the Settlement of a co-operative society, which already counts 125 members, all of whom have paid in a dollar or more.

JEWISH CHARITIES reaches a large number of organizations and individuals all over the country. It can serve as an excellent medium for advertising. Why not help the publication by securing additional advertisers?

Do you know any Social Service Organization that is not affiliated with the National Conference of JEWISH CHARITIES? Exert your influence in getting new members.

PERSONALS

Among the speakers at the Convention of the Community Welfare League of Fresno, held on March 26th was I. Irving Lipsitch, Superintendent of Social Service of the Federation of Jewish Charities of San Francisco.

At the afternoon session which was devoted to a discussion, "The California—Fresno Immigration Problem," Mr. Lipsitch spoke on "California and New York Immigration Problems."

The convention ended with a banquet in the First Christian Church Building. Mr. Lipsitch delivered an address on "Co-operation of Social Agencies."

Oscar Leonard, superintendent Jewish Educational and Charitable Association, St. Louis, at the invitation of the Students' Congregation of Missouri University, recently delivered an address on "The Jewish College Man in Communal Life." He also spoke on "The Breakdown of the Present Economic System," before the Intercollegiate Socialist Society. At the invitation of Prof. Ellwood, head of the Department of Sociology, Mr. Leonard addressed the class in sociology on "The Need of Vision in Social Service."

The Students' Loan Fund of the Educational Alliance of New York City, which aids deserving students in their college career, has been renamed the David Blaustein Fund, in memory of the late superintendent of that institution.

Henry Morgenthau, former Ambassador to Turkey, has consented to act as chairman of the campaign committee for the relief of Jewish war sufferers.

The many friends of Mr. Morris D. Waldman will be interested to hear that he has taken up with vim the community work of Boston, his new home. It is said that it took Mr. Waldman a week or two to recover from the festivities tendered him before his departure from New York City.

Dr. S. Simon, of Denver, has been appointed Superintendent of the National Jewish Hospital for Consumptives. He succeeds Dr. Moses Collins, who for sixteen years efficiently and faithfully occupied the post. Dr. Simon is a recognized authority on tuberculosis and has been a practicing physician in Denver for the past twenty years. He was graduated in 1889 from the City College of New York, and obtained his medical degree from the Gross Medical College in Denver. In 1895-96 he was interne and later chief house physician at the county hospital.

Dr. Simon has been on the staffs of the county hospital, Mercy and the National Jewish for years and has studied extensively abroad, visiting Europe on several occasions to take postgraduate courses and to do research work in the leading hospitals of Berlin, Vienna, Paris, London and Hamburg. He is married and has four children.

Mr. Jacob Billikopf has made an auspicious beginning with the American Jewish Committee for the Relief of War Sufferers. The letter from Mr. Julius Rosenwald announcing his generous donation includes a very complimentary appreciation of the ability of the Executive Secretary. Mr. Billikopf helps to maintain a proper appreciation for the professional social worker.

Friends of David M. Bressler, who recently resigned as manager of the Industrial Removal Office, have organized themselves into a testimonial committee, to co-operate with the National Association of Jewish Social Workers for the purpose of arranging a dinner to be tendered to Mr. Bressler on Monday evening, April 16, 1917, at the Majestic Hotel, Central Park West and 72nd street. Cyrus L. Sulzburger is chairman of the committee; Dr. Lee K. Frankel, treasurer and Joseph Gedalecia, 356 Second avenue, secretary. Those desiring to co-operate with the committee should address the secretary.

Mr. Bressler, during his many years of service as manager of the Industrial Removal Office has come in contact with a large number of Jewish communities throughout the United States and with many communal workers who will doubtless be desirous of availing themselves of the opportunity of showing their appreciation of Mr. Bressler's activity and his co-operation with their respective communities.

The committee is glad to have the co-operation of the National Association of Jewish Social Workers, of which Mr. Bressler was the previous president, in tendering the testimonial under its auspices.

The members of the committee besides the officers are: Dr. S. Benderly, Dr. I. Edwin Goldwasser, Dr. Paul Abelson, Dr. Ludwig Bernstein, Samuel Rabinowitz, Samuel Seinfel, Dr. Charles Bernheimer, Dr. P. A. Siegelstein, Hon. Joseph Barondess, Dr. J. L. Magnes, Chester Teller, Dr. Henry Fleischman, Leonard Robinson, Isidore Frank, Dr. Frank Rosenblatt, Albert J. Amateau, Hon. Nathan Bijur, Reuben Arkush, Bernard Semel, Rev. Ephraim, Frisch, Hon. Louis Bibbs, Herbert H. Lehman, Eugene S. Benjamin, Felix M. Warburg, Leopold Plaut, Dr. Leo Manheimer, Jacob Billikopf, Edward C. Gibbs, Fred M. Stein, Max Senior, Jacob Furth, Dr. B. D. Bogen, Miss Lillian D. Wald, M. D. Waldman, Max Kohler, Miss Sadie American, Dr. Stephen S. Wise, Hon. Meyer London, Hon. Leon Sanders, J. J. Dukas, Monroe M. Goldstein, Abraham Oseroff, Mrs. Alexander Kohut, Mrs. S. Elkeles, Dr. Henry Moskowitz, Hon. Julian W. Mack, Simon Wolf, Dr. Maurice Fishberg, Herman Bernstein, Charles Zunser, Joseph Jospe, Irving Halpern, Hon. Gustav Hartman, Bernard G. Richards.

Mrs. Morris Loeb, who has just retired as President of the Women's Auxiliary Society of the Educational Alliance in New York City, has received a silver vase, given to her in recognition of her services as head of the auxiliary. The presentation was made by Supreme Court Justice Samuel Greenbaum, as President of the Educational Alliance. Mrs. Loeb has been elected a member of the Board of Directors.

William C. Popper has been appointed chairman and Mark Eisner and Jesse Isidor Straus members of a special committee of the Alliance in an institute and educational campaign on the east side for the purpose of giving instructions in food economy and the nutritive value of various foods.

Dr. Rudolph I. Coffee, of Chicago, head of the social service department of the B'nai B'rith, was tendered a dinner at the Boston City Club by the members of the order.

Announcement has been made of the resignation of Dr. Siegfried Geismar, of the Brooklyn Orphan Asylum.

Mr. Abram G. Becker, of the Jewish Educational Alliance, of Savannah, Ga., has tendered his resignation, which is to take effect April the first.

The Field Secretary, during the month of April, will visit Chicago, Gary, Lincoln, Omaha and Sioux City.

The Jewish National Tuberculosis Committee will meet in Chicago, Sunday, April the fifteenth.

To celebrate the recent appointment of Mr. Leonard G. Robinson, former general manager of the Jewish Agricultural and Industrial Aid Society to the presidency of the Federal Farm Loan Bank at Springfield, Mass., a luncheon was arranged in his honor, by the office staff of the Society at the Broadway Central Hotel.

Dr. Lee K. Frankel has been appointed a member of the Executive Committee of the Advisory Board of the Council for National Defense.

The Executive Committee of the Federation of Jewish Charities, of Los Angeles, will send Miss Dora Berres, the Superintendent, as delegate to the Pittsburgh conference.

During the month of March the following organizations joined the National Conference of Jewish Charities: The Jewish Hospital, of Cincinnati; Hebrew Benevolent Society, of Fresno, Cal.; Daughters of Israel Relief Society, Oakland, Cal.; Federation of Jewish Charities, Lexington, Ky., and the Bertha Fensterwald Social Center of Nashville, Tenn.

Miss Ray Braun, formerly connected with the Jewish Settlement of Cincinnati, has accepted a position with the United Jewish Charities of Detroit.

Mr. Manuel P. Ostrow announces his resignation as manager of the United Jewish Charities of Houston, Texas.

Jewish social workers from the interior of the country send greetings to Mr. David M. Bressler on the occasion of the testimonial dinner tendered him Sunday, April 15, and regret their inability to be present.

Mr. Charles Margold, of New York City, has accepted the position of Boys' Worker in the Jewish Settlement of Cincinnati.

Invitations have been issued by Mr. Jacob H. Schiff for dinner at the Hotel Savoy, New York City, Sunday, April fifteenth, to meet Mr. Julius Rosenwald, of Chicago, and the Honorable Henry Morgenthau.

Because of the desperate condition of brethren in the war zone, and in order to vitalize the Campaign for Jewish War Relief funds, it has been decided to call a National Emergency Conference of those who have been prominent in the work, for the purpose of taking counsel together as to the best methods of procedure for the further prosecution of the work. This conference will be held on Sunday afternoon, April 15th, 1917, at 2 o'clock, at Temple Emanuel, 43rd Street and Fifth Avenue, New York City.

The Seattle (Washington) branch of the Council of Jewish Women announces that hereafter the Settlement House at Eighteenth and Main is to be known as "The Educational Center, Council of Jewish Women."

The formal opening exercises of the School of Jewish Communal Work in New York City was held last evening at the Central Jewish Institute. Addresses were delivered by Judge Irving Lehman, Dr. S. E. Mezes, Prof. Israel Friedlander, Prof. Alvan A. Tenny, John M. Glenn, Felix M. Warburg, Dr. Edward T. Devine, Prof. Marshall S. Brown, Prof. M. M. Kaplan and Dr. J. L. Magnes.

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RECORD FORMS FOR BIG BROTHERS' ASSOCIATION.

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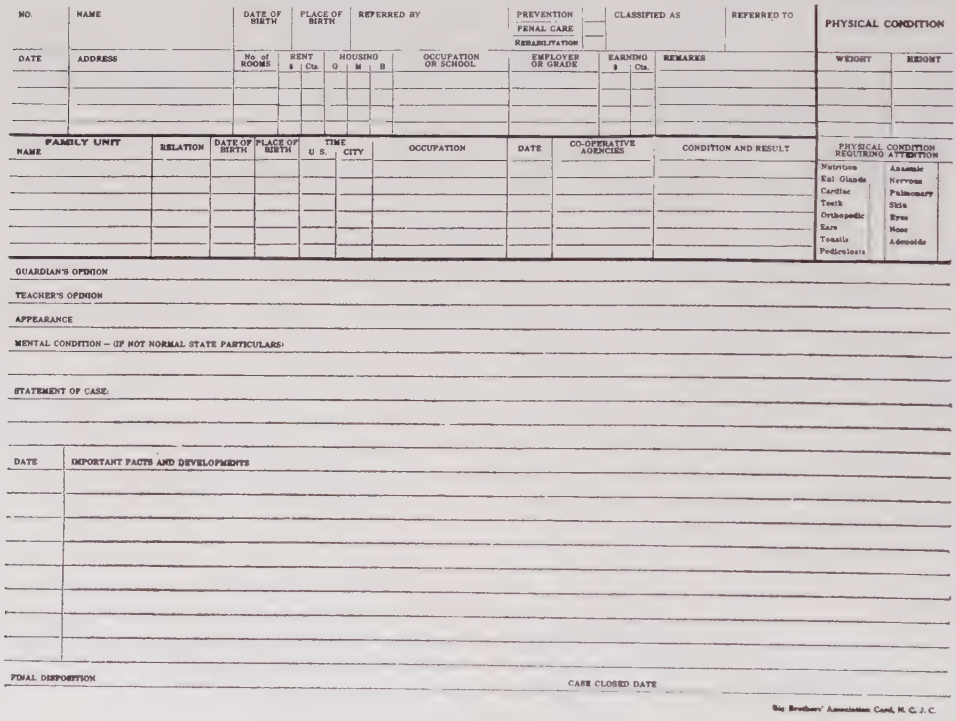
The record forms for the Big Brothers' Association consist of two sheets—Form A, a system for recording the status and development of the Little Brother, and Form B, a follow-up entry with special reference to the work of the Big Brother.

FORM A.—Each case is numbered consecutively. This gives automatically the total number of cases treated during a given period of time. Cases may be referred for preventive work, where the boy in question did not commit any offense, but if left to himself is likely to become delinquent—it may be a case already adjudged delinquent and referred for probation or penal care or the boy may already have served his time in a correctional institution and now requires help in the matter of rehabilitation. These three categories are marked by X in space designed for this purpose after the titles Prevention, Penal Care, Rehabilitation. Under the line "Classified As" entry is made for specific classification: truant, incorrigible, thief, etc.



NO. | NAME | DATE OF BIRTH | PLACE OF BIRTH | REFERRED BY | PREVENTION / PENAL CARE / REHABILITATION | CLASSIFIED AS | REFERRED TO | PHYSICAL CONDITION

DATE | ADDRESS | No. of ROOMS | RENT $ Cts. | HOUSING G M B | OCCUPATION OR SCHOOL | EMPLOYER OR GRADE | EARNING $ Cts. | REMARKS | WEIGHT | HEIGHT

FAMILY UNIT — NAME | RELATION | DATE OF BIRTH | PLACE OF BIRTH | TIME U. S. | CITY | OCCUPATION | DATE | CO-OPERATIVE AGENCIES | CONDITION AND RESULT

PHYSICAL CONDITION REQUIRING ATTENTION: Nutrition, Anaemia, Ext Glands, Nervous, Cardiac, Pulmonary, Teeth, Skin, Eyes, Orthopedic, Ears, Nose, Tonsils, Adenoids, Pediculosis

GUARDIAN'S OPINION

TEACHER'S OPINION

APPEARANCE

MENTAL CONDITION — (IF NOT NORMAL STATE PARTICULARS)

STATEMENT OF CASE:

DATE | IMPORTANT FACTS AND DEVELOPMENTS

FINAL DISPOSITION — CASE CLOSED DATE

Big Brothers' Association Card, N. C. J. C.

Space is found for change of address, school and occupation. In indicating the housing a check X should be made corresponding to Good under G, Medium under M and Bad under B.

Under "Family Unit" the name and status of the members of the family with whom the boy resides should be indicated. Under the title "Relation" state the relationship to the boy: father, mother, brother, etc.

The check mark X should indicate the physical condition that requires care.

FORM B.—The number and the name of the Little Brother is placed in the left space assigned for this purpose.

The subsequent interviews of the Big Brother with his Little Brother are marked X under the corresponding month. The record is intended for four consecutive years.

The Big Brother should guard the health of his charge and his efforts in this direction should be indicated, noting the medical agency used, the kind of attention required and the result.

NO.	NAME	BIG BROTHERS' NAME	ADDRESS	OCCUPATION	DATE Case Assigned	DATE First Interview	PLACE First Interview

FIRST IMPRESSION (appearance, manners, sincerity, ability, etc.)

PLAN OF ACTION

SUBSEQUENT INTERVIEWS

Year	January	February	March	April	May	June	July	August	September	October	November	December	Total

RECREATION

DATE	PLACE	KIND

MEDICAL ATTENTION

DATE	KIND of AGENCY	RESULT

PROTECTION, SERVICES, MATERIAL RELIEF

DATE	KIND	RESULTS

OBSERVATIONS

CASE REFERRED TO DATE REASON

CASE CLOSED DATE REASON

Big Brothers' Associations Record, N. C. J. C.

The service that the Big Brother gives in the way of protection, employment, interference and material assistance should also be carefully recorded. The Big Brother usually has great recreational opportunities to offer the Little Brother. These should be recorded in the place reserved for this purpose. Periodically the observations of the Big Brother should be noted. These may prove of great value in giving a complete evaluation of the case.

The records are to be kept in a folder and filed alphabetically.

Conference—National Association of Jewish Social Workers, Pittsburgh, Pa., June 3rd to 6th.

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